DOCUMENT RESUME

ED 395 469 FL 023 799

AUTHOR	Chapman, John W.; Kari, James, Ed.
TITLE	Athabaskan Stories from Anvik. Rev. John W. Chapman's "Ten'a Texts and Tales."
INSTITUTION	Alaska Univ., Fairbanks. Alaska Native Language Center.
REPORT NO	ISBN-0-933769-12-1
PUB DATE	81
NOTE	197p.; Photographs may not reproduce clearly.
AVAILABLE FROM	Alaska Native Language Center, University of Alaska Fairbanks, P.O. Box 900111, Fairbanks, AK 99775-0120.
PUB TYPE	Collected Works - General (020)
LANGUAGE	English; Ingalik
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*American Indian Languages; *Athapascan Languages; English; *Folk Culture; *Oral History; *Regional Dialects; Short Stories; Translation; Uncommonly Taught Languages
IDENTIFIERS	Alaska; *Ingalik

ABSTRACT

Sixteen Deg Hit'an (Ingalik) Athabaskan stories recorded by Rev. John W. Chapman during 1887-1905 in Anvik, Alaska, are presented. The stories are retranscribed with the help of current Deg Hit'an speakers, and are accompanied by both interlinear and free translations in English. The materials are intended to serve as reading material for students and adults gaining literacy in the Deg Hit'an region. An introductory section chronicles the stories' recording and retranscription and notes departures from the originals. The stories are: "How Raven Made Light"; "How Raven's Eyes Became White"; "How Raven Enticed a Man from His Home"; "Wolverine's Brothers"; "Wolverine"; "Sun and Moon"; "The Avenger"; "The Blind Man's Story"; "A Young Man Searches for a Wife"; "The Young Man and the Dog-Sisters"; "The One Who Refused to Marry and the Two Bears"; "The Jealous Wife"; "The Granddaughter and the Beads"; "The Little Old Lady Who Lived Alone"; "The Adventures of a Mouse"; and "Hawk Owl." (MSE)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 395 469

ATHABASKAN STORIES FROM ANVIK

BEST COPY AVAILABLE

Texts collected by John W. Chapman

Retranscribed by James Kari

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN OTHER THAN PAPER COPY HAS BEEN GRANTED BY
Michael Krauss
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
● Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

BEST COPY AVAILABLE

ATHABASKAN STORIES FROM ANVIK
Rev. John W. Chapman's
"Ten'a Texts and Tales"

Retranscribed and edited by
James Kari

Alaska Native Language Center
University of Alaska Fairbanks
Fairbanks, Alaska 99775

1981

Athabaskan Stories from Anvik
Rev. John W. Chapman's
"Ten'a Texts and Tales"

Retranscribed and edited by James Kari
From material originally published in
Ten'a Texts and Tales from Anvik, Alaska
Publications of the American Ethnological Society
VI, 1914

"The Avenger" retranscribed and edited from
a manuscript text transmitted by Rev. Chapman
to the American Museum of Natural History,
Department of Anthropology, 1925

Photographs provided by Donna MacAlpine
and the University of Alaska Fairbanks Archives

Deg Hit'an (Ingalik) Athabaskan

First Printing, 1981	200 copies
Second Printing, 1985	200 copies
Third Printing, 1991	113 copies

The right to reproduce all or any part of this publication in any form, including photocopy, microfilm, microfiche, or electronic retrieval, is reserved by the Alaska Native Language Center

Cover: "Indian Masks, Used in Mask Feast"
from The Alaskan Churchman
July, 1930, p. 111

Address Correspondence to:
Alaska Native Language Center
University of Alaska Fairbanks
P.O. Box 900111
Fairbanks, Alaska 99775-0120

ISBN 0-933769-12-1

It is the policy of the University of Alaska to provide equal education and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, status as a Vietnam era or disabled veteran, marital status, changes in marital status, pregnancy, or parenthood, pursuant to laws enforced by the Department of Education and the Department of Labor, including Presidential Executive Order 11246, as amended, Title VI and Title VII of the 1964 Civil Rights Act, Title IX of the Education Amendments of 1972, the Public Health Service Act of 1971, the Veteran's Readjustment Assistance Act of 1974, the Vocational Rehabilitation Act of 1973, the Age Discrimination in Employment Act of 1967, the Equal Pay Act of 1963, the 14th Amendment, EEOC's Sex Discrimination Guidelines, and Alaska Statutes 18.80.010 et seq., and 14.18.010 et seq., and 36.30.010 et seq. Inquiries regarding application of these and other regulations should be directed either to the University of Alaska Fairbanks, Director of Employee Relations; the Office of Civil Rights, Department of Education, Washington, D.C.; or to the Office of Federal Contract Compliance Programs, Department of Labor, Washington, D.C.

INTRODUCTION

The sixteen Deg Hit'an (Ingalik) Athabaskan stories in this book were written down by Rev. John W. Chapman, who founded the Episcopalian Christ Church Mission in Anvik in 1887 and lived there until 1931. From 1887 until about 1905, Chapman wrote down Deg Hit'an stories with elders in Anvik and translated these stories with the help of his primary interpreter, Isaac Fisher. His collection of forty-four stories in English and seventeen stories in Deg Hit'an was published in 1914 (see reverse title page for bibliographic information).

Chapman's 1914 book, Ten'a Texts and Tales from Anvik, Alaska, was an important event in Athabaskan studies, as it was one of the first extensive and authentic collections of Alaskan Athabaskan texts to be published. It was edited by Pliny Earle Goddard, a noted scholar of American Indian languages, who also provided a vocabulary and index to the texts.

In his memoir of his life in Anvik, A Camp on the Yukon (1948), Chapman tells how he first began learning the Deg Hit'an language, especially with Isaac Fisher:

> To Isaac I owe most of my education....Isaac took a lively interest in school work and made rapid progress. He became an excellent interpreter. Working together, we made many translations which were of great help to me in my work. He did his best to help me with the pronunciation of the difficult Indian words. (p. 41)

Chapman also comments on Deg Hit'an storytelling:

> Indians are great storytellers, and no one who desires to become acquainted with a native language and with native habits of thought can afford to neglect native folklore. The oldest woman in our village was a veritable reservoir of native tales. Better than that, she was amiable and had an inexhaustible fund of patience. Her stories ranged from nursery tales hardly more vapid than some of those in Mother Goose to legends alive with dramatic fire. She never exhibited any sign of weariness when I took these down at her dictation, repeating sentences over and over again when that was necessary. I think that she took pleasure in the thought that the native lore would be gathered up and preserved in permanent form; and this has been done, so far as time permitted. (p. 41)

The one story that appears in the present book and did not appear in Chapman's 1914 work is "The Avenger," a long story told by Charlie Longman in 1924; it was the first audio recording made of the Deg Hit'an language. Chapman recalled:

> Stories collected in this laborious manner (i.e., handwritter) have one great defect. They can never give an adequate idea of the wealth of native idiom employed by a good storyteller, or of the variety of his intonations and the gusto with which he practices his art. I am glad to be able to record that after many years had passed and we had installed electricity to light the mission buildings, a friend provided me with a dictaphone by means of which I was able to get a complete record of a long Indian story told by one of the old men of the village. (p. 41)

Chapman described the recording and transcription of Longman's story in a letter dated June 4, 1925, to Pliny Earle Goddard of the Museum of Natural History in New York:

> The record was made last fall, by an Anvik Indian of the older generation, known here as Charlie Longman. A younger native, Rufus Morton, helped me with the transcription, giving me the dictated material and explaining and translating as was necessary. I should never have been able to work it out without some such help, and even now there are many places where I am not altogether sure of the syntax, and one or two passages where the meaning is obscure. However, considering that it is an initial effort in this direction, I cannot regard it as a failure. Longman had never made a record before. I was very much delighted when I saw that he was talking into the dictaphone with the same gusto that he would have told the story anywhere. At the exciting passages he seemed to forget himself, shouting and gesticulating with one hand while he held the mouthpiece with the other. Once or twice he forgot that he was holding the mouthpiece, and began to wave that too. This accounts for the obscurity of the record during one or two sentences. Rufus, however, was able to catch the dictation, even in such passages.

It is sad to relate that these original recordings have been lost; they may still be in an archive somewhere, but to date we have not been able to discover their whereabouts.

Between 1975 and 1981, James Kari retranscribed the stories in this book with the help of the following Deg Hit'an speakers of Anvik, Shageluk, and Holy Cross: Belle Deacon, Jim Dementi, Bertha Dutchman, Raymond Dutchman, Susan Dutchman, Cleo Fairbanks, Alta Jerrou, Grace John, Rose Maillelle, Genevieve Newman, and Ida Richards.

Kari re-elicited the texts by going over Chapman's published texts sentence by sentence with one or sometimes several Deg Hit'an speakers. Usually the original text could easily be retranscribed into the modern orthography. However, some lexical and stylistic changes were suggested by the speakers. In addition, two stories from the 1914 collection ("How the Boys Escaped" and "How the Fox Turned Red") were omitted because of their fragmentary nature. The present publication is thus not a scholarly edition of Chapman's 1914 work, but an independent document.

The typescript here published was done by Jane McGary, working from Kari's ms. retranscriptions; some of the ms. material had interlinear translations provided, and for the rest, McGary supplied interlinear translations based on Chapman's text. The present work is intended to serve as reading material for students and adults learning literacy in the Deg Hit'an region. Recognizing, however, the interest this work will have for students of folklore and Athabaskan languages more generally, McGary has added to the Athabaskan text symbols (described below) indicating the relationship of the present text to Chapman's. The reader should be aware that the present text varies, sometimes significantly, in style from the original. No story has been substantially changed, and no material longer than three consecutive words has been added, but in several instances (noted in the text) a sentence or two has been deleted. Deleted words were for the most part connective and rhetorical particles. In the course of this edition, McGary also reviewed the two known manuscripts of texts in Chapman 1914 (BAE ms. 182, 1894, four texts; BAE ms. 1279, 1904, ten texts) and found extremely little variation among the two ms. versions and the published version, but some annotation of interest, cited in the notes to the English translations here.

Departures from Chapman's 1914 text have been marked as follows: superscript tilde (˜) indicates that the form given here replaces a different form in Chapman; superscript caret (ˆ) indicates that a word in Chapman has been omitted from the present text without replacement; and superscript haček (ˇ) indicates that the preceding form in the present text has been added and has no corresponding form in Chapman. Variations involving only verbal and nominal prefixes have not been indicated. A close linguistic comparison of Chapman's transcription and the present edition would of course entail study of differences in verbal and nominal prefixes. Our editorial markings are intended only to indicate where a form etymologically or grammatically quite different from the original has been substituted, or, in a few cases, where Chapman's form is etymologically related to Kari's but has a markedly different stem variant.

The free English translations following each story were written by McGary and are based on both the interlinear translation in the present work and Chapman's free translations.

Kari's work was supported in part by grant number BNS-76-18647 from the National Science Foundation, 1975-1976.

It is hoped that this publication of Deg Hit'an stories, many of which could not be told in such vivid detail today, will stimulate both literacy and storytelling in the Deg Hit'an language.

Jim Kari
August 1981

CONTENTS

Page

YIXGITSIY DRANH ITLTSENH DONG (How Raven Made Light). 1

YIXGITSIY VINAQ'A XIDIQ'OTL (How Raven's Eyes Became White) . 11

YIXGITSIY DINA DIQAY XUGHU GIDI NIYINIŁTANH (How Raven Enticed a Man from his Home) 17

NIŁTRETH VEGHAYE (Wolverine's Brothers) 24

NIŁTRETH (Wolverine) 30

NO'OY YIŁ DOŁT'OL (Sun and Moon). 34

THE AVENGER 39

NOX IDINIHONINH GIXUDHOY (The Blind Man's Story). 83

CHEL DI'OT OQO NIXALYAXINH (A Young Man Searches for a Wife).111

CHEL ŁEK NIŁDADRQAY YIŁ (The Young Man and the Dog-Sisters) .116

TR'IGIDIŁT'IGHINH TEQA GEGHA YIŁ (The One Who Refused to Marry and the Two Bears) 142

VI'OT XIGHUGELENINH (The Jealous Wife). 155

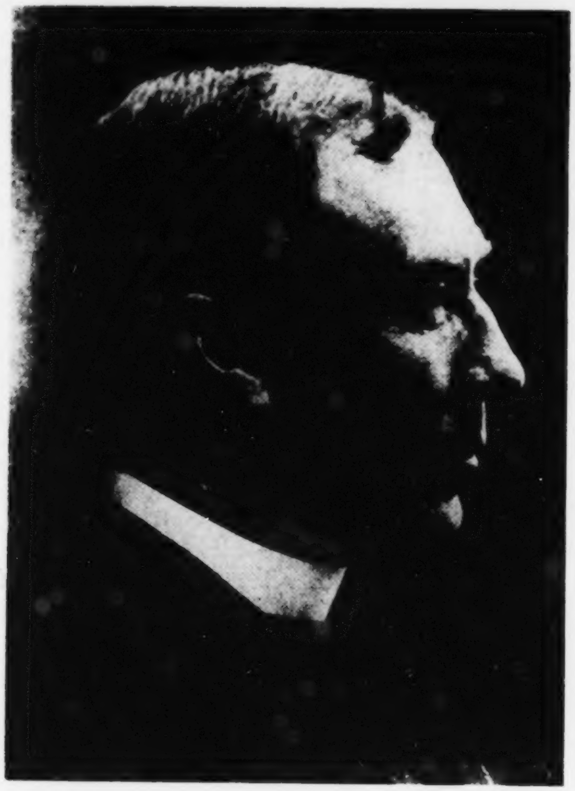
VITTHEY NILIGGUY YIŁ (The Granddaughter and the Beads). . . .173

TR'AN SUGHILUQ TTHUXDI DHIDONINH (The Little Old Lady who Lived Alone) 178

DLEN AXA NIXUDHIDHIT TS'IN' (The Adventures of a Mouse) . . .182

GIŁ'AN (Hawk Owl) 185

Reverend John W. Chapman (right).



Charlie Longman (left) told the story "The Avenger" in 1924.

Simon Kizik's mother (left) told a number of the stories.

Blind Andrew (right), a storyteller from the Kuskokwim who lived in Shageluk.

YIXGITSIY DRANH ITLTSENH DONG

How Raven Made Light

Chapman II.5a, 109-115
The storyteller is not named.

Qay	xuchux	xudhi'onh	tr'in'ne.	Dina	long	ts'in'
Village	big	there was	they say.	People	many	being

qay	xuchux.	Tr'igazriłt'ix	tr'in'ne.	Niq'ołonh	getiy
village	was big.	One who would not marry	they say.	Woman	very

ngizrenh.	Vito'	getiy	qusqa	ngilanh	tr'in'ne.	Vittha'
pretty.	Her father	very	rich man	was	they say.	His daughter

anh	tr'igidiłt'ix.	Qay	xut'an	yixudz	chiliqay
she	did not want to marry.	Village	people	all	young men

xiyiq'a nixutiłdax.	Giluxdong'ye	tritr	xonxididił	yix
tried to get her.	Some of them	wood	brought	house

xodixsin	nixiyidilayh.	Eyigginh	tr'igidiłt'ighinh
upon	they put it.	She	one who would not marry

tthiititl'iggok.	"Gan	lay	iy	dixał'anh?"	yiłne.
ran out.	"What	for	this	do they do?"	she said.

Tthiyitingił.	Xudon'idiyo.	Chiliqay	yixudz	itatlchił
She threw it out.	She went back in.	Young men	all	I will take her

q'at	sidenagh	itatlchił	q'at	nixighiłniyh	ine'	viyan'.
wanting	I myself	will take her	wanting	they tried	but	no.

Eyiggin	giluxdong'ye	tidhi'on	yił	xiyito'	oxo
Those	some of them	fish trap	also	her father	for

tigathdlo	ine'	dałine'	viyan'.	Eyiggi	qay	xut'an
they set it	but	even so	no.	Those	village	people

"Dodo	anh,"	xałne.	"Ngo	getiy	anh	vitr'inithinek,"
"Enough	her,"	said.	"Well	really	her	we cannot get,"

xiyiłne.	Xidigał	giyenh	ni q'ołdałin	xighiłzrek
they said of her.	Finally	other	women	they took

tr'ighonxidet'ix˜ ine'i. Yitots'in' gidegh qay xut'an
they were not favored although. And then elsewhere village people

che xiyoqo ntithidił ine'i viyan'. Tr'ixuzro giluxdong'ye
also came for her but no. Indeed some of them

ghinoy oqo xitidił ine'i viyan'. Xidigał˅ qay xut'an
caribou for went but no. Finally village people

ałixi˅ xixudighenek.˜ "Dodo," xiyiłne ts'in'. Yixudz˅
all quit. "Enough," they said of her. Then

qaytux xut'an˄ xiyoqo ntithidił ine'i enedz qay xuyił
villages people came for her but upriver villages and

dodz qay xuyił "Sidenagh itatlchił q'at," xiyiłne ts'in
down-river villages also "I myself will take her wanting," they said

ine' viyan'. Axaxiłdik "Dodo," xałne.˜
but no. And then "Enough," they said.

Ngiyiggi xiłdi trałtth'et Yixgitsiy dina athdlat.˜
Inside now kashim Raven man became.

Ixuxuyił xuyodititl-'an' anh Yixgitsiy. Ghiłghatl ts'in'
And he began to think that Raven. As it was dark

tthidangith hingith˜ vilneltel ts'in'.˜ Xuyodił'anh ts'in'
all night long he didn't sleep. He was thinking,

"Dingit'a sidedig vinidhistoghinh," inedhinh. Yitongo
"Better I too will try for her," he thought. Meanwhile

sighiłde'on' hingo˜ go˜ dixit'anh. Axaxiłdik tthitadhiyo.
it was dark while here they did. And then he went out.

Yitots'in' tadhiyo sighiłt'ogh sighiłdeltl'itth ts'in'
Then he went it was dusk it got pitch dark as

ine'i. No'oy qul dołt'ol yił sighiłde'on' ts'ixuyan'
though. Sun was not moon also it got dark really

ine'i ghihoł. Xugh'enitlniq tux not'ux ts'ixuyił dina
but he went. He was tired when he flew and then man

andilayh ts'ixuyił. Vits'in imo tux dina andilayh.
he became too. His wings hurt when man he became.

Dina˅ andilayh˅ vits'in˜ yił imo tux not'ux. Xidigał
Man he became his wings also hurt when he flew. Finally

viyił xutitl'i'an' antr'a yititlqon' xuq'i. Yitots'in'
with him it got light as if it would dawn like. Then

xidigał antr'a dran xuli'an' ts'in'. Ixuxuyił qay
finally as if day it became then. And then village

xuchux xułtthonh. Not'ux xuyił dina longhdi xelanh
big he saw. He flew and people many are

ts'in'. Axaxiłdik dina anthilat. Qay niłggudz yi'in
being. And then man he became again. Village near out from

tadhiyo qay xuts'in'. Dinatux neyo ine'i xeyantr'ixuneg˜
he went village to. Among men he went but they didn't
notice him

dina longh dixo'in.˜ Eyiggi qay xut'an xiyinedhin ts'in'.
people many due to. Those village people didn't think of him.

Ngi'o yitongo trałtth'et xuchux xelanh. Yit xu'osin
Out meanwhile kashim big there was. There beside it
there

che yix xuchux xelanh. Xodigg che tritr xondighe'o.
also house big there was. Above also stick was set up,

Viche niłtreth niqighun yił xithichith antr'a
its end wolverine wolf also are tied as
(skin) (skin)

viyił xidetr'iyh. Inedhinh Yixgitsiy "Tr'igidiłt'ighin
it was flapping in Thought Raven "The one who does not want
the wind. to marry

xiviyix xuyan' ngo dadz dixet'a," inedhinh. Xivigho'ot
their only thus are," he thought. Next to it
houses

niłggudzdi nineyo. Diggandixadhit xunił'anh ts'in'
near he went. He stood up looking

yitots'in' tthantr'ididił yix xuts'in' longhin
and then people came out house from many

nixonik ts'in'. Niq'ołonh yił tthighihoł. Niq'ołonh
working. A woman also came out. Woman

xut'a ngizrenh te oqo tadhiyo ts'in' gitsighath
very pretty water for went and marten-skin

da' yan' yet. Vanhtoniy niqighun getiy vigho' dengath.
parka only in. Ruff wolf really its fur was long.

"Agide! Anh tr'igidiłt'ighinh," inedhinh. "Dingit'a˜
"Well! She is the one who does he thought. "Better
not want to marry,"

ndadz dughutlaghinh," inedhinh. Yitongo ngitthing
thus I will act," he thought. Meanwhile below

tthitadhiyo niq'ołonh te oqo. Eyiggi xiviyîx xu'doy
she went out the woman water for. That their doorway
house

tl'ux tał nighech'it. Ngitthing˜ vith t'ogh xunighuł'i
grass mat was hanging. Down bank base out of sight

gheyo eyigginh niq'ołonh. Yitongo xudoy non'iliggok
she that woman. Meanwhile doorway he ran back in
went

ts'ivi'il athdlat. Yitots'in' tl'ux tał˜nidigheghuł
spruce he became. Then grass mat he fell into
needle

ts'ivi'il ngilanh ts'in'. Yit yixudz dingit'a ixuxuyił
spruce needle being. There completely he did and then

xudoy non'idiyo niq'ołonh te ghilał ts'in'. Tritr tingił
doorway she went back woman water carrying. Wooden bucket

yozr yił yałts'in ghiqoł. Yadz gititlcheth˜ ixuxuyił
little with other side she carries. Open she is about when
to push (mat)

te ye gigheghuł iy ts'ivi'il. Yiyił te ye ghilił
water in he fell that spruce With him water in floating
needle.

diyix non'idiyo. "Te tasineł," ne. Te tithinen'
her she went back "Water I'll drink," she Water she started to
house in. said. drink

ixuyił gititl'iniq iy ts'ivi'il. "Inga," ne. "Sidhagg
and then she swallowed that spruce needle. "Ouch," she said. "My throat

yiggi imo'!" ne. "Gidingidz yił gitaginiq," ne.
inside it hurts!" she "Grass I swallowed," she said.
said.

Vonh yiłne, "Divasre'˜ viye xuningił'anh?" ne.
Her said to "I wonder in it did you look?" she said.
mother her

"Gide hey'?" yiłne.
"Is it bad?" she said to her.

"Ngo viyan'," yiłne. "Gidingidz k'idz viyan'˜ iy,"
"Well, no," she said. "Grass little only that,"

yiłne. Yitvenhda' xuyił yitlqon' dingonh oqo xinayh
she said. The next day then at dawn her mother for she called

tr'in'ne. "Na'aa," yiłne, "Ndadz dist'a?" yiłne.
they say. "Mama," she said, "How am I?" she said to her.

"Sivit getiy˜ ngichox ts'idighineł˜," yiłne. "Ndadz xo'in?"˜
"My belly really big is becoming," she said. "How come?"

yiłne.
she said to her.

Vonh, "Imo xut'a," yiłne.
Her "Sickness perhaps," she said to her.
mother

"Ngo viyan' ine'i sivit ngichox," yiłne.
"Well no but my belly is big," she said to her.

Yitvenhda' chenh dingonh oqo xinayh. "Na'aa,"
Next day also her mother for she called. "Mama,"

yiłne tr'in'ne. "Godeg sivit antr'a łegg yozr
she said they say. "Right here my belly like fish little

nixudilighuł," yiłne. "Gila' go sivit inondelniyh,"
it moves," she said. "Here here my belly feel,"

yiłne.
she said to her.

Yitots'in' yivit inondititl'inek. "Siyotr'a'!"
And then her belly she felt. "My daughter!"

yiłne. "Ndadz dengit'a?" yiłne. "Ayiggi ło˜ sraqay
she said. "How are you like this?" she said. "This indeed child

dinaghun' ts'in' xuq'i dengit'a," yiłne. Yinałjit.
to us is it like you are," she said. She was afraid.

"Ngo chiliqay ngighun'˜ quldi ndadz dengit'a ts'in'?"ˇ
"Well men to you are not how are you this way?"

yiłne. "Ngo niq'ołdałin xiviqing' xelanhtux xizro
she said. "Well women their husbands are when only

ots'in dixet'a," yiłne. Yinałjit ts'in' vonh.
like this they are," she said. She was afraid her mother.

"Ndadz ixan ditet'ał?" yiłne. Yitots'in' yivit
"How what will you do?" she said. And then her belly

inondalniyh tux sraqay nixudałtax. "Agide sraqay dadz˜
she felt when child moved about. "Oh child thus

dengit'a," yiłne. Nit'ux˜ xuyił viye imo xutathdla'.
you are so," she said. Soon then in her pain began.

Vonh yił xiłdik yiyił xinayh, "Ngo sraqay yił
Her mother with then with her spoke, "Well child with

dangilighozr qul ine'i dengit'a," yiłne. Ixuxuyił
you played not but you're this way," she said. And then

xiłdik xethdlanh eyigginh tr'ixuneganh chel ngilanh.
then was born that baby boy it is.

Antr'a anh˜ Yixgitsiy yozr xuq'i. Tonxiyitltanh.
Like that Raven little it's like. They washed it.

Da' neg xiyindighelo. Yitots'in' xuniłggats vinayed
Parka pretty they put on him. And then he stared his eyes

chux xelanh ts'in'. Ediniłchen xunił'anh. Xuyił vitsiy
big being. All around he looked. Then his grand-
father

yighoned vits'in' xuli'an doghide'onh.
behind brightness was hanging.

Vitsiy vitse xiyinitlyonh. Viłxinełtel ts'in'.
His grand- his grand- raised him. They didn't sleep.
father mother

Ghinoy q'ux yan' xiyiłonh ts'in'. Ało ine' tr'gidiłtighinh
Caribou fat only they fed him. And also the one who would
not marry

veghaye yił vodaye yił long xiyinitlyonh eyigginh
her brothers and her too many raised him that
sisters

Yixgitsiy k'idz. Q'utithiggisr xidigał q'utithiyo ixuxuyił
Raven little. He began to finally he began to and then
crawl around walk

tathtrax ts'ixuyan' eyigginh tr'ixuneganh. "Ndadz din'ne
he began only that child. "How does he
to cry say

anh itrighinh?" yiłne vitsiy. Vits'iyda'onin yił
that one who cries?" said his grand- His relatives also
father.

yixudz xiyiłne. "Imo athdlat xut'a anh," xałne tr'in'ne.
all said of him. "Sick he became maybe that one," they they say.
said

Idughutux xuli'an' ts'in' dititl'inek. "Iy xut'a q'at
Sometimes brightness he reached for. "That perhaps wanting

din'ne," xałne. "Gila' vighun' ninux'oyh," xałne.
he says they sayd. "Okay by him put (it)," they said.
that,"

"Ngo yenił'eł," xałne. Yitots'in' xiyiłchet
"Well he'll see it," they So then they took it
said.

xiyitl'oyighe'onh ts'in'. Nidango totrix di. Xidigał
and they gave it to him. So he would Finally
stop crying.

ethchox xuchux yitots'in' xiyitl'oyi'oyh iy. Idughutux
he got big and then they gave it to that. Sometimes
big him

che nginet ninxiyighe'ok. Xidigał ngi'egh che q'utithiyo.
also in back they put it. Finally outside also he began to
walk around.

Xudon'idoyh tux xut'a itrix eyi q'at. Yitots'in'
He came back when how he cried that wanting. So then
in

xiyitl'onyi'oyh. Ethchox yan' ine' yiq'a itrix.
they gave it to him. He got big even though wanting he cried.
it

"Gili	sidhan	dhuxł'onh	iy̌,"	yiłne.	"Vitl'el	uxłtse	ts'in',
"Okay,	my neck	put it	that,"	he said.	"Its string	make	and

go	sidrogg	to'oł,"	yiłne.	Xiyidhan	niyine'onh	yitots'in'
here	my chest	it will hang,"	he said.	They hung	it around his neck	and then

vidrogg	yidhi'onh.	Yiye	tthitadhiyo.	Yitots'in'	nginugg
his chest	he wore it.	In it	he went out.	And then	back

xutux˜	tr'itltux	iliggok.	"Divasre'˜	sinxalnix da'ˇ	xudanh
in the woods	among willows	he ran.	"I wonder	if they forget me	where is he

sixidithne ts'in'ˇ da',ˇ"	inedhinh.	Ninet'uq	eyiggi	chux
they never tell me,"	he thought.	He flew	that	big

xuli'an' ts'in'	eyiggiy˜	yiyił	diqay	xuts'in'	enitht'uq.
brightness	that	with	his own village	to	he flew.

Xugh'enitlniq tux	che	not'ux	yitots'in'	vits'in	imotux
When he got tired	also	he flew	and then	his wings	when hurt

ghihoł	yitots'in'	xidigał	che	diqay	ni'idiyo.
he kept walking	and then	finally	again	his own village	he came back.

Gogideˇ	xuts'in'ˇ	nixunili'on'.ˇ
Well	to there	is the end.

Yuk.ˇ

How Raven Brought Light

Note: This story appears to incorporate episodes from two well known Raven stories, Raven's attempt to marry an unwilling bride by trickery, and his theft of light from a chief who was keeping the sun (and in many accounts the moon and stars as well) in his house. The narrator's transition from the beginning of the former episode into the latter is interesting; note the mention of the absence of sun and moon while Raven is flying to the other village. Traditional storytellers often combine and juxtapose favorite stories in this way.

There was a big village. There were many people in the village. One of them was unwilling to marry, they say. She was a very pretty woman. Her father was a very rich man. His daughter did not want to marry. All the young men in the village tried to get her. Some of them brought firewood and put it by her house. The woman who did not want to marry ran out. "What are they doing this for?" she said. She threw it out. She went back in. All the young men wanted to get her for themselves, but in vain.

Some of them then made a fishtrap for her father and set it, but still she refused. The village people said, "That's enough of her. We can't get her to marry at all." Finally they took other brides, though these were not their first choices. Then people from other villages came for her, but to no avail. Some of them went hunting for caribou for her, but in vain. Finally the people of all the villages gave up. "Enough," they said. People from the villages upriver, and people from the villages downriver came for her, saying, "I'll take her for myself," but in vain. And then they too said, "Enough."

Now inside his kashim sat Raven, in the form of a man. And he began to think, that Raven. All night long, while it was dark, he did not sleep. He was thinking. "I too should try to get her," he thought. It was dark at that time. Then he went out. It was dusk when he went out, and then it got pitch dark. There was no sun then, nor any moon, so it got really dark, but he went anyway. When he was tired of flying, he became a man again. When his wings hurt, he became a man. Finally it became light, as if the dawn would break. Then it became like day. And then he saw a big village. As he flew, he saw many people. And then he became a man again. He went near the village. He went among the people, but they didn't notice him, since there were so many people. The people of the village didn't remark him. Now out there there was a big kashim. There beside it was a big house. Above it a stick was set up with a wolverine skin on the end of it, tied there and flapping in the wind. Raven thought, "Only the houses of those who do not wish to marry are marked in this way." He went over next to it. He stood there looking, and then a lot of people passed out of the house, doing their chores. A woman came out too. This very pretty woman was going for water, wearing a marten-skin parka. It had a wolf ruff with very long fur. "Well! She is the one who does not want to marry," he thought. "I ought to do this," he thought. Meanwhile, the woman went down for water. There was a grass mat hanging in the doorway of the house. The woman went down the bank and out of sight. Thereupon Raven ran into the doorway and became a spruce needle. He fell into the grass mat in the form of a spruce needle. As soon as he did that, the woman came back through the doorway carrying the water. She carried it in a little wooden bucket. As she pushed the mat aside, Raven fell into the water as a spruce needle. With him floating in the water, she went back into the house. "I'll drink some water," she said. She started to take a drink of the water, and then she swallowed that spruce needle. "Ouch!" she said. "Something hurt my throat! I swallowed a piece of grass."

Her mother said to her, "Did you look in it? Is it bad?"

"Well, no," she said. "It was only a little bit of grass." The next day at dawn, she called for her mother. "Mama," she said, "what's wrong with me? My belly is getting really big. How come?"

Her mother said to her, "Perhaps it is sickness."

"Well, no, but my belly is really big," she said.

The next day she called for her mother again. "Mama," she said, "right here in my belly something is moving like a little fish. Here, feel my belly!"

So the mother felt her daughter's belly. "My daughter!" she said. "How did you get like this? It seems that you are going to have a child." She was afraid. "No men have been with you, so how did you get this way? Women only get like this when they have husbands," she said. The mother was afraid.

"What will you do?" she said. And when she felt of her belly, the child moved around. "Oh, you are going to have a baby," she said. Soon her labor pains began. Her mother then said to her, "Well, even though you didn't play around with any boys, you got like this." And then the baby was born; it was a boy. And it was just like a little Raven. They washed it. They put a pretty parka on it. And then he stared around--his eyes were big. All around he looked. And there behind his grandfather was a bright thing hanging up.

His grandfather and grandmother raised him. They didn't sleep. They fed him on caribou fat. And the woman who would not marry, and her brothers and sisters, also cared for him, that little Raven. He began to crawl around, then he began to walk, and then he began to do nothing but cry, that child. "What is he saying, the one who cries?" said his grandfather. His relatives all talked about him. "Maybe he has gotten sick," they said. Sometimes he reached for the bright thing. "Maybe he wants that," they said. "Okay, put it by him," they said. "Then he can see it well," they said. So they took it and gave it to him, so he would stop crying. Eventually he got quite big, and they gave it to him. Sometimes they hung it back up in the back of the house. Finally he began to walk around outside. When he came back in, he cried, wanting it. So then they gave it to him. Even though he had become big, he cried for it. "Put it around my neck," he said. "Put a string on it and hang it here on my chest," he said. So they hung it on a string around his neck, and he wore it on his chest. He went out wearing it. And then he ran into the woods, back among the willows. "I wonder if they have forgotten me--they don't ask where I am," he thought. He flew away with that big bright thing, he flew back to his own village. When he got tired of flying, he walked, and in that way he finally got back to his own village.

And that is the end of the story.

YIXGITSIY VINAQ'A XIDIQ'OTL

How Raven's Eyes Became White

Chapman 5d, 115-118
The storyteller is not named

Yixgitsiy dina ngilanh dong ghiqał deloy ghotthegh.
Raven man he was when he was mountain beneath.
paddling
Detsan' ts'in' ghiqał ixuxuyił tritr xundighe'o teq'avon
Being hungry he was and then stick sticking up shore
paddling
yighun' nineqanh. Yinił'anh. Tr'edha tuxveł vithichith.
up to he paddled. He saw it. Behold net is tied to it.

Tr'edha, łegg viye longh.
Behold fish in it many.

Yitots'in' tr'iye yilayh dit'odz didrogg˜ xuyił
So then in canoe he put behind before also
them himself himself
niyilayh. Yitots'in' didrogg˜ dhidloy ihonh˜ lit'aq ts'in'.
he put them. And then in front they were he ate raw.
of him
Ginithdon'. "Axaxiłdik˜," inedhinh. "Ginasdon', dogidinh,
He got full. "Well," he thought. "I'm full, thanks,

ginasdon'," inedhinh. Yitots'in' yiggiy ti'ogg iłchet˜.
I'm full," he thought. And then that paddle he took.

Nitithiqanh. Ghiqał ədiˇ dran. Ixuxuyił che tritr
He started He was all day. Then another stick
off paddling. paddling
xundighe'oy iłtthonh chenh. Yighun' nineqanh. Tr'edha,
sticking up he saw again. To it he paddled. Behold,

tuxveł che vithichith. Che niyinili'anh. Tr'edha,
net another is tied to Again he examined it. Behold
it.
łegg viye longh. Go yiłchik ts'in' dit'odz tr'iye
fish in it many. This he took and behind him in canoe

yilayh didrogg˜ xuyił. Yitots'in' yiluxdong' didrogg˜
he put it before him also. And then some of them before him

dhidloy ihonh lit'aq ts'in'. "Axaxiłdik̃," inedhinh.
they are he ate raw. "Well," he thought.

"Dogidinh ginasdon'."
"Thanks I'm full."

Yitots'in' xunił'anh aduggi xuyił xunił'anh.
And then he looked up then he looked.

Ixuxuyił yix xułtthonh yix xuneg. Yix xo'egh xilivizr
And then house he saw house fine. House beside dry whitefish

doghidelo. Yitots'in' yix xudineyo. Tr'edha dina qul.
were hanging. And then house he entered. Behold person none.

Xilivizr yił yix dhidlõ. Tr'edha dałts'in dina yix
Dry whitefish also (in) house were. Behold on this side person house

da' neg yił tilith̃ da' q'oded niq'ołdałin da',
parka fine too ground-squirrel parka new women's parka,

tl'ux tał neg yił, nołchidl neg yił. "Xidanh anh?"
grass mat fine too, bag fine too. "Where is she?"

inedhinh. Q'agh ngi'in tthantithiyo. Ngi'o xudoy xuts'in'
he thought. Back there he went out. Out there doorway from

ngi'egh xunił'anh. Xunił'anh ixuxuyił ting iłtthonh
outside he looked. He looked and then path he saw

deloy q'idz. Yitots'in' yixi tithititr titl'iggok
mountain upon. And then there he strutted he started running

ngiduggi. Ngidugg xiłdik gitthiłq'i xadhiyo. Xunił'anh
upward. Upward then on top he went. He looked

tr'edha, gag longh ting xuq'idh. Tetth'ok ye gag
behold berries many trail beside. Basket in berries

dhidlo. Niłq'adz q'u'iliggoyh dina axa xunił'anh.
were. Back and forth he ran about person for he looked.

Ixuxuyił tr'edha niq'ołonh neg gag niha. Yighun'
Then behold woman pretty berries was picking. To her

nineyo yitots'in' yighiddh q'idz yiłyił̃. "Gila, one,"
he went and then her shoulder he grabbed. "Hey, come,"

yiłne. Dałine' inedhiñts'in'. "Inagh!" yiłne.
he said to her. But she didn't want to. "No!" she said to him.

"Ngo gag nisadi," yiłne. "Nit'uxdi tr'al iy," yiłne.
"Well berries I am picking," she said. "Later on," she said.

Dałine' vighiddh q'idz xeting'. "Gila one," yiłne.
But her shoulder he held. "Come on," he said to her.

Xidigał yiye xudighiłningh. "Diva tsitl anh!"ˇ yiłne.
Finally he made her angry. "What a rascal!" she said.

"Gila ngideyan' ngitthing siyix xuts'in' noningidoyh˜,"
"Okay, only you down my house to go back,"

yiłne. Viye xudolningh eyigginh niq'ołonh. "Gila',"
she said. She was angry that woman. "Okay,"

yiłne. "Ngitthing siyix sideva˜ tedoł," yiłne. Digigag
she said. "Down my house for me wait," she said. Her berry

tl'el axa yitots'in' Yixgitsiy gigag nixiyitithighanh.
string with then Raven berries they began to pack back.

Niq'ołonh yił nigixitithighanh. Ngitthing yix "Gila'
Woman and he began to pack them back. Down house "Now,

digganingi'ot," yiłne niq'ołonh. Yitots'in' ngiyigg
untie it," she said the woman. So down

niyine'onh. "Nginh nginighuł xu'enast'oyh," yiłne.
he put it. "You for you I will dance," she said to him.

Yitots'in' niq'ołonh gatathdle':
And then woman began to sing:

(The song in Chapman's transcription:)

"Ikna´, ikna´, ă´kcaito.
Ikna´, ikna´, ă´kcaito.
A̰kca´ tcûgu´n hûgû´,
Ûññû´ ya vwûga´n hĕ.
m m m."

"Gila' ngidedik," yiłne. "Nginh nginitl-'anh ts'in'
"Okay, now you," she said to him. "You to see

xuq'at," yiłne. "Ey'," dighene'˜. Q'u'ałtlux˜ts'in'ˇ
I want," she said. "Yes," he said. Jumping around

gatathdle':
he began to sing:

(The song in Chapman's transcription:)

"Tl̯ĭk̯ĭ′n gakah′hl, ţlĭk, tlĭk,
Tlĭkĭ′n gaka′hl, tlĭk, tlĭk."

"Ngigileg tr'ot'ix," yiłne. "Nałtr'itl̃," yiłne.
"Your song is no good," she told him. "Close your eyes," she told him.

"Chiq," yiłne. Yitth'in dotugg xughun'iliggok tili
"Squeak!" she said. His legs between she ran through ground squirrel

ngilanh ts'in'. Yiyix xudon'iliggok˜ ixuxuyił xudoy
being. She ran down into her house and doorway

xudon-gidałtsitl.˜ Ngiduxsin che xadhiyo yołq'at ngiyiggi
she closed up. On top again he went smoke-hole downward

xunił'anh. Eyigginh niq'ołonh viye xudolningn. Tthaggiladz
he looked. That woman was angry. Ashes

nałch'ux tigitth'og axa yiyix gititlghuł. Yitots'in'
hot ladle with up at him she threw. And then

vinaq'a˜ xudiq'otl.
his eyes became white.

HOW RAVEN'S EYES BECAME WHITE

Note: No other versions of this particular Raven story have been noted in the material we have surveyed thus far. Raven's characteristics of thievery, gluttony, and lust are common elements of the "trickster" Raven stories. There are several other stories current in Alaskan folklore in which a ground squirrel woman successfully tricks an intruder.

When Raven was a man, he was paddling along at the foot of the mountains. He was hungry as he paddled, and then he paddled up to a stick which was sticking up on shore. He looked at it. There was a net tied to it. There were many fish in it.

So Raven put them into his canoe behind himself and before himself. And he took the fish in front of him and ate them raw. He got full. "Well," he thought, "I'm full, thank you very much, I'm full." And then he picked up his paddle. He started off paddling. He paddled all day. Then he saw another pole sticking up. He paddled up to it. There was another net tied to it. He looked at this one. There were many fish in it. He took them and put them in the canoe, behind him and in front of him. And then he took some in front of him and ate them raw. "Well," he thought, "thank you very much, I'm full."

Then he looked up, and looked around. Then he saw a very nice house. Beside the house dry whitefish were hanging. So he went into the house. On the wall of the house were hanging a fine new squirrel-skin parka, a woman's parka, and also a nice grass mat and a nice bag. "Where is the woman?" he thought. He went back outside. From the doorway he looked around outside. He looked around, and then he saw a path going up the mountainside. He strutted off down the path, running up the hill. Up and up he went, to the top. He saw a lot of berries beside the path. The berries were in a basket. He ran back and forth, looking for the person. And then there she was, a pretty woman, picking berries. He went up to her and grabbed her by the shoulder. "Hey, come on," he said to her. But she didn't want to. "No!" she told him. "I'm picking berries. Maybe later," she said. But he held on to her shoulder. "Come on," he said to her. Finally he made her angry. "What a rascal!" she said. "Okay, you go down to my house by yourself," she told him. She was angry, that woman. "You go down to my house and wait for me," she said. So Raven began to pack back her berries, using a string [around his forehead, to support the basket]. He and the woman began to pack them back. Down at the house, the woman told him, "Now untie it." So he put it down. "Now I will dance for you," she said. And the woman began to sing. [Here a song is sung.]*

"Okay, now you," she said to him. "I want to see you now." "Okay," he said, and jumping around, he began to sing. [Here a song is sung.] **

"Your song is no good," she told him. "Close your eyes," she told him. Then "Squeak!" she said. She turned into a ground squirrel and ran between his legs! She ran down into her house and closed up the doorway. Raven climbed up on top and looked down through the smokehole. The woman was angry. She picked up a ladle full of hot ashes and threw them up at him. And thereupon his eyes became white.

---

*The song is apparently in Central Yup'ik; the first two lines may be *Ikna, ikna, aqsaitu[q]* 'That one, that one, has no belly'. The remainder has not been identified clearly.

**This song may be an imitation of the sounds made by the squirrel ("tlik") and perhaps by the raven ("giqał"?).

YIXGITSIY DINA DIQAY XUGHU GIDI NIYINIŁTANH

How Raven Enticed a Man from his Home

Chapman 5g, 118-122
The storyteller is not named.

Yixgitsiy	ghiqał	vav	yił	idiniho.	Dina	yił
Raven	was paddling	food	also	he had none.	People	also

inedhin ts'in'.	Ghiqał	yitots'in'	ngiduggi	srixno'	sanh
he didn't think (there were).	He was paddling	and then	up	creek	summer

dighulingith	ts'in'	ghiqał	hingo.	Yitots'in'	axaxiłdik
all during		he was paddling	while.	And then	then

xughusr	che	gho'egh	deqanh.	Dałine'	yinił'an ts'in'	iy
bubbles	again	past	he paddled.	But	he didn't see them	those

xughusr.	Yighun'	diyinedhin ts'in'	xuyił.	Yitots'in'
bubbles.	Of them	he didn't think	either.	And then

yixonixi	ngichuxiy	yiłtthonh.	Yighun'	nineqanh ts'in'.
toward shore	a big one	he saw.	To it	he paddled.

Yitots'in'	yinił'anh.	Yinił'anh	xuyił	giq'ux	ngilanh.
And then	he looked at it.	He looked at it	and	fat	it was.

Yitots'in'	diyinedhinh,	"Gan gon?"	inedhinh.	"Dingit'a
So then	he thought,	"What's this?"	he thought.	Better

dhisoniy,"	inedhinh.	Yitots'in'	yighehon'	yiluxdong'.
I should eat it,"	he thought.	So then	he ate it	some of it.

Liniyh	voxo.	Yitots'in'	viluxdong'	axa	xudinitltlux
It was tasty	to him.	And then	some of it	with	he smeared

didag	q'idz.	Ditr'ey	yił	nitltlux.	Yitots'in'	tidhiqanh.
his parka	on.	His canoe	also	he smeared.	And then	he set off paddling.

Ixuxuyił	yix	xułtthonh	ngidiggi.	Qay	xodo'	ghinoy
Then	house	he saw	up on bank.	Village	downriver from	caribou

tth'in	xut'ighidingił.	Yighodosin	giq'ux	ngichox	axaxiłdik.
bones	were dumped out.	On the downriver side of it	fat	big	also.

"Gogide iy gon?" inedhinh. Axaxiłdik qay diqodhiyo.
"Here what's this?" he thought. And then village he went up to.

Gełixdi xuyan' yix xudhi'onh yitots'in' tso yił longh
One only house is there and then cache also many

yitongo. Ghinoy tth'in yił longh yix xo'egh. Yitots'in'
at the same time. Caribou bones too many house beside. And then

xudineyo. Giłigginh yan' niq'ołonh yit yiniłggats yixudz.
he went in. One person only a woman there stared at him really.

Xuyił din'ne niq'ołonh "Dina ło^ xelanh," yiłne. Xuyił
And she said the woman "People apparently there are," she said to him. And

Yixgitsiy din'ne "Sidedig dina qul xut'a inisdhinh." ^
Raven said "I too people not maybe I thought."

Yitots'in' yitl'ogidighetrit nelang yił.ˇ
And then she gave him meat too.

^^^"Nelang viq'a di'ist'a' ts'in'. Vidasinix iy." ^Dałine'ˇ
"Meat I do not want. I'm tired of it." But

Yixgitsiyˇ neˇ "Łegg zro q'at," yiłne. Łegg yitl'odighetrit.
Raven said "Fish though I want," he said. Fish she gave him.

Yighehon' yitots'in'. Axaxiłdik viqing' ni'idiyo. "Isda,"
He ate it then. And then her husband came in. "Friend,"

yiłne. "Dina ło ^ xelanh," yiłne. Xuyił Yixgitsiy
he said to him. "People apparently there are," he said. Then Raven

"Sidedig anh dina qul xut'aˇ inisdhinh," yiłne. Axaxiłdik
"I too that person none perhaps I thought," he said. And then

dina anh yiłne "Dinaghun'˜ tedoł divasre'˜," yiłne.
man that said to him, "With us you'll stay I wonder," he said to him.

"Viyan'," ne Yixgitsiy. "Ngo sidedig si'ot xelanh,
"No," said Raven. "Well I too my wife there is,

sigege'qay yił xelanh," yiłne. "Vinhda' siyił ntedoł,"
my children too are," he said. "Tomorrow with me you'll return,"

yiłne. "Siqay xuts'in'. Siqay ngiqay ngidiggi˜. Gidhith
he said. "My village to. My village your village is superior to. Skins

longh xelanhˇ inisdhinh," yiłne. "Iy luxdong' ngiye' lay,"
many there are I think," he said. "That some of yours is,"

yiłne. Dałine' dina inedhin ts'in'. Dałine' "Gil
he said. But man didn't intend to. But "Okay,

iningito," yiłne. "Iningito siyił ntedoyh," yiłne.
hurry," he said. "Hurry with me come back," he said to him.

Yitots'in' tthanxitithtʼots eyigginh dina yinotthi dit'anh
So then they went out that man ahead of was
him
hingo Yixgitsiy diggadhi'oy oqo tathtrit. Go xuniyigheyił.
while Raven his knife for reached. Here he stuck it
in the ground.
Axaxiłdik xonuq nixititht'ots. Deg nginiggi xo'usr
And then back from they went. Here back country they went
the river
xuyił Yixgitsiy nonghidizreł. "Sigidiggadhi'oy andhiginix,"
and Raven cried out. "My knife I lost,"

ne. Xuyił dina, "Isda," yiłne, "soxo voqo nitedoyh,"
he Then man, "Friend," he said "For me for it go back,"
said. to him
yiłne. "Gitsighiy giłiggi tixet'an chenh giłiggi noya'
he said. "Marten one otter too one beaver

dhith che giłiggi ngitl'otatlał vidiłgho. Soxo voqo
skin too one I'll give you as payment. For me for it

nitedoyh."
go back."

"Viyan'," yiłne. "Nginh gila' iy," yiłne.
"No," he told him. "You do that," he told him.

"Gila, voqo ntasdoł," Yixgitsiy yiłne. "Yitongo
"Okay for it I'll go back," Raven said. "Meanwhile

ghingihoł siqay xuts'in'," yiłne. "Siqay ningidiyo da',"
you go on my to," he told him. "My go to when,"
village village
yiłne. "Getiy ngichox ngihonh," yiłne. Axaxiłdik
he said. "Really big you eat," he said. And then

Yixgitsiy q'agh ntithiyo. Xunighuł'i nighidiyo. Ninet'uq.
Raven back started. Out of sight he went. He flew away.

"Ggaq," yiłne. Axaxiłdik qay ninat'uq. Yitots'in'
"Caw," he said. And then village he flew back. And then

gitadhon' xuchux yixudz ngi'egh.
he began to big all around.
eat
Yitots'in' anh dina tadhiyo diniyhdi dranh. Dran
And then that man kept four days. All day
going
gigheyo. Gan ine'i itltthagi ts'in'. Detsan' ts'uxuyił.
he went. Anything he didn't see. Hungry too.

phrase omitted

Axaxiłdik inedhinh, "Idisre' ło'," inedhinh. ^Yitongo
And then he thought, "I wonder if it's true," he thought. Meanwhile

vighutiyh qul. Eyigginh dina te yił giq'at.
his strength was not. That man water also wanted.

Axaxiłdik q'aghˇ ntithiyo. Xulonghdi dranh ghidiggisr
So then back he started. For many days he crawled

ts'ɨxuyił tiyh vighu qul. Axaxiłdik diqay xoduggi
and then strength left him. And then his own village above

tr'an'idiggisr. Yitots'in' yit viłantl'idaq. Tr'an'ididhit
he crawled to. And then there he fell asleep. He awoke

diqay xunił'anh. Giqul, vav yił qul. Nelang yił
his village he saw. Nothing, food also none. Meat also

qul. Yitots'in' ngitthing tadhiyo. Diyix xudoy
none. And then to the river he went. His house doorway

non'idiyo.˜ Ngiyiggi xuts'in' tr'itrix. Xudon'idiyo.
he went in. Inside from someone was crying. He went inside.

Vi'ot anh vidag tr'ot'ix. Vigege'qay che notin xelanh.
His wife she her parka was ragged. Her children too two there were.

"Idisre'˜," yiłne. "Divasre'˜ ngighun'˜ dhisdo dong
"I wonder," he said to her. "I wonder by you I lived when

ngigege'qay xelanh da'?" yiłne. "Yixgitsiy zro ło'its'in'
your children were there?" he said. "Raven only it seems

itltsenh^^chenˇ," yiłne. Yidhitlghanh yitots'in'. Yixgitsiy
made (them) too," he said. He killed her then. Raven

yił yidhitlghanh. Yitots'in' tthan'idiyo. "Xezrenhdi˜
too he killed. Then he went out "It would be good

ngin' q'idz xuts'in' tasoł," inedhinh. "Yixi tr'al
earth upon to there I'll go," he thought. "There eventually

ditasneł. Sitoqul," ne. Yitots'in' tadhiyo deloytux.
I'll die. I'll be gone," he said. And then he left into the mountains.

Gihonh iqul ts'ixuyił ghinoy yił itltthagi ts'in'.
He ate nothing and caribou too he didn't see.

Gan yozr ine'i itltthagi˜ts'in'. Xidigał tiyh idinedhit.
Thing little even he didn't see. Finally strength expired.

Xidigał che tithiggisr srixno' xodo'. Yitots'in' yit
Finally again he crawled creek down. Then there

axaxiłdik viłantl'idaq. Tr'an'ididhit ixuxuyił gidetth'onh.
and then he fell asleep. He awoke and he listened.

Ngitthedz tr'odił. Yitots'in' didighene' ixuxuyił
From below someone And then he called out and
was coming.
gitadhon'.˜ "Gan go din'ne iy," xiyiłne. "Nigeday
he started "What here he says that?" they said "Hawk
to eat of him.
xúq'i ˆ ło'its'in'," xiyiłne. "Dingit'a vitl'ogitr'atotrił."
as if it seems," they said. "Better we should give it food."

Yitots'in' yitl'ogidighetrit. Xitathdatl yitots'in'
So then they gave him food. They started then
going
ngidiggi srixno'. Axaxiłdik dina viłantl'idaq che.
up creek. And then man went to sleep again.

Tr'an'ididhit vigho'egh vav longh lighan yił.
He awoke around him food much fat also.

Yigho xusrigidithdhet ałixi niyinelo.ˆ Yitots'in' yitadhon'.
He was thankful for it together he gathered And then he began to
it. eat it.
Nigeday ngilanh ts'in' nat'uq.ˇ
Hawk being he flew off.

HOW RAVEN ENTICED A MAN FROM HIS HOME

Note. This is one of the less common Raven stories. Its theme, Raven playing a trick on one whom he takes as his partner, is, however, quite frequent. The end of the story gives the origin of the hawk. In Athabaskan folklore, many birds of prey are said to have their origin in strange or tragic events.

Raven was paddling along; he had no food. He didn't think there were any people around. As he was paddling, he paddled up a creek all summer. He paddled past some bubbles. However, he didn't notice the bubbles, and he didn't think about them. Then over toward shore, he saw a big one. He paddled up to it and looked at it, and saw that it was a piece of fat. So he thought, "What's this? I ought to eat it," he thought. So he ate some of it. It was really tasty. And then he smeared some of it on his parka. He also smeared some on his canoe. And then he paddled off. Soon he saw a house up on the bank. Downriver from the settlement, caribou bones were thrown out. Downriver from it was a lot of fat, too. "Here, what's this?" he thought. And then he went up to the settlement. There was only one house there, but there were a lot of caches. There were a lot of caribou bones beside the house, too. Then Raven went in. There was only one woman there, and she really stared at him. And she said, "Why, there are other people!" And Raven said, "I too thought perhaps there weren't any other people." And then she gave him some meat.

"I don't want meat, I'm tired of it. I would like some fish, though," said Raven. So she gave him some fish, and he ate it. And then her husband came in. "Friend!" he said to him. "Apparently there are other people." And Raven said, "I too thought perhaps there were no other people." And then the man said to him, "Would you stay with us?"

"No," said Raven. "I also have a wife, and children too. Come back with me tomorrow to my village. My village is better than your village. There are a lot of skins there, too. Some will be yours," he told him. But the man didn't want to. But Raven urged him, "Come on, come on, come back with me." So they went out, and while the man was walking ahead of him, Raven pulled out his knife. He stuck it into the ground. And then they walked away from the river. As they were going along in the back country, Raven cried out. "I lost my knife!" he said. "Friend, go back and get it for me. I'll give you a marten skin, an otter skin, and a beaver skin in payment. Go back and get it for me."

"No," said the man. "You do it."

"Okay, I'll go back for it," said Raven. "Meanwhile, you go on to my village. When you get there, have a big meal," he said. And then Raven started back. He went out of sight. He took off flying. "Caw!" he said. And then he flew back to the village. Then he began to eat up everything in sight.

The man kept on going for four days. He traveled all day, but he didn't see anything. He was hungry, too. Then he began to think, "I wonder if it's true?" His strength was failing. He needed water. So he started back. For many days he crawled, and then his strength failed him. He crawled to a place above his own village and there he fell asleep. When he awoke, he saw his settlement, but there was no food there. There was no meat. So then he went to the river. He went into his house. Inside, someone was crying. He went inside. There was his wife in a ragged parka. There were two children with her. "What's this?" he said to her. "Did you have any children when I lived with you? It seems that Raven fathered them too," he said. Then he killed her. He killed Raven, too. Then he went out. "I must go out upon the earth," he thought. "I'll go somewhere and die. I'll be gone," he said. And he went away into the mountains. He ate nothing, and he saw no caribou. He didn't see a single thing. Finally his strength failed. He crawled down to a creek. Then he fell asleep there. When he awoke, he listened. Someone was coming below him. He called out. "Who is saying that up there?" somebody asked. "It sounds like a hawk," people said. "We ought to give it food." So they gave him food. They left, going up the creek. The man fell asleep again. When he awoke, there was a lot of food around him, and also fat. He was thankful for it as he gathered it together. He began to eat it. And then he became a hawk and flew away.

NIŁTRETH VEGHAYE

Wolverine's Brothers

Chapman 10, 162-166.
Told by Simon Kizik's mother.

Qay xuyozr xudhi'onh deloytux. Giłiggi yozr ye
Village small there was in the One family
mountains.

gełixsnalin chilqay xividadr yił xelanh. Ggagg yan' dixił'anh
five people men their with there were. Animals only they hunted
younger sister

ghinoy. ˋŁegḡ antr'ixuxineg q'odeche˜ nigighun dinaye
caribou. Fish they knew not because wolf people

nixidelanh.^ Ngi'egh^ tritr ni'onditidhi'oy q'idzˇ ghinoy
they were. Outside wood stretched across upon caribou

dhith xut'a cheˇ longh. Getiy longh ts'in' dixał'anh.^
skins very also many. Really many they got.

Yitots'in' iłt'et ghinoy nelang yan' xiłnonh. Xividadr
Then still caribou meat only they ate. Their sister

yitongo noyał. Xidigał ngichox ts'i didiyoq. Xidigał
meanwhile was Finally big she became. Finally
growing.

xu'igheyo eyigginh xividadr. Veghaye xiłdik dixałne,
she reached that their sister. Her then told her,
puberty older brothers

"Axaxiłdik yantr'ititl'eyh hingotux tthitidhehol ts'in',"
"Now we dress for hunting while do not go outside,"

xałne. "Go yix tr'iditl'itth'e hingo gila' ttheting
they said. "Here house we live while now outdoors

q'ungidoyh te yił xingiho," xałne. "Ngo, Digguddhinh˜
you go water also get," they said. "Now one observing
puberty rites

tthasrodił hingo ttheting q'ughedogan," xałne. "Tthuxdi˜
we go out while outside do not go," they said. "Alone

xeyan'˜ dhedo˜ ts'ixuyan'." Xidigał xiyh nonxudidhit.˜
only stay only," Finally winter came again.

Edixiyh˜ dixulingith.˜ Yitots'in' dixiyatadhine'. Ixuxuyił
The winter was long. Then they began to say Then
that to her.

xuyodititl-'an' anh niq'ołonh. "Ndadz xo'in disixin'ne
she began to think that woman. "Why do they say so
to me

seghaye?" inedhinh. "Tthiniso da' ndadz sre' ditasneł
my brothers?" she thought. "I go out if what I will I do
wonder

dixo'in go disixin'ne?" inedhinh. "Idivenhditux ixudz˜
because this they say to me?" she thought. "Every day the same
of

sixin'ne," inedhinh. Xidigał "Tthitasoł," inedhinh.
they tell me," she thought. Finally "I'll go out," she thought.

Che tthanxitithidatl veghaye. Yitongo q'on-gidiłqon'
Again they went out hunting her brothers. Mean- she was sewing
while

go niyinelo tthitadhiyo. Ngi'o tthitadhiyo. Yit natadhit.
that she put down she went out. Outside she went out. There she stood.

Ixuyił inedhinh, "Goła' tthiniso dałine' go de'ist'a' ts'in',"
Then she thought, "Well I went out but now I'm all right,"

inedhinh. Q'aghˇ xudon'idiyo yit tathdo'. Ixuyił che q'agh
she thought. Back she went in there she sat. Then again back

tthantithiyo. Gidhitltth'onh ixuxuyił nedhodi xuts'in'
she went out. She heard some- then far off from
thing

gazralyayh gidhitltth'onh ts'in'. Yitoyiggi ngiyiggi yix
someone was she heard. Right away inside house
singing

xuts'in' xudon'idiyo.ˇ "Ngo ndadz xo'in sre'˜ go disixin'ne
to she returned. "Well why I wonder this they said to
me phrase

seghaye?" inedhinh. Viyeq'it yił vi'idituq˜ nałjit ts'in'.ˆ
my brothers?" she thought. Her heart also beat being afraid.

Gidhitltth'onh. Tr'edha gazralyayh. Tr'edha di'ezre'
She listened. Behold someone was Behold her own name
singing.

idetth'onh. Tthantithiyoˇ chenh.ˇ "Digguddhinh,˜ gila'
she heard. She went out again. "Digguddhinh, come

xųdonedoyh," gidetth'onh. Yitoyiggi tso q'idz˜ dodhiyo.
go in," she heard. Immediately cache upon she climbed.

Niłtreth dhithˇ ditl'ighal longhˆ iyˇ iłchet. Yitux
Wolverine skin bundled many those she took. Among them

nixolyax. Ngizrenh xiłdik vigho' yił dengath liq'uł
she searched. Pretty then fur also long white

ts'ixuyił getiy ngizrenh iłchet. Yix yiyił xudon'idiyo.
also very pretty she took. House with it she went back in.

Yitots'in' te nadhil axa niyidiłtrił. Niłq'adz
Then water warm with she wet it. Both ways

yiyił tiniyh. Yitots'in' che tthantithiyo. Tthan'idiyo da'
she stretched it. Then again she went out. She went out when

veghaye xiviting xunił'anh. Ts'ixuyił xiłtthonh nigighun
her brothers their trail she saw. And she saw wolves

song omitted
gełixsnal. Yiggi xiditl'itth'e ts'in' gixidalyayh˜ "Aye...."^
five. Down they were sitting and they sang, "Aye...."

Chenh "Digguddhinh˜ aye˜...." ^Xudon'iliggok nałjit ts'in'.
Again "Diggiddhinh aye...." She ran back being afraid.

Niłtreth idanyighiditl'itrit˜ da' xuq'i. Idanyighiditl'iniq
Wolverine she wrapped around herself parka as. She pulled it around herself.
ixuxuyił vidhan tr'axudhi'onh.˜ Yitots'in' dinołchidl ye
then her neck was bare. Then her workbag in

nixolyax. Ixuxuyił dantl'idik hiyˇ iłchet. Dit'osinˇ
she searched. Then a striped piece she took. Her back

xanyitlqut. Yitots'in' che dadz deł'anh. Chenh
she put it as a patch. Then again thus she did. Again
idanyighiditl'iniq. Ixuxuyił ngichogh athdlat. Che dinołchidl
she pulled it around herself. Then a big thing it became. Again her workbag
ye nixolyax. Niłtreth ghe' neg iłtthonh. Didho yighelo.
in she searched. Wolverine teeth fine she saw. Her mouth she put them

Nondiyitl'iyo eyiggiy niłtreth da' vighe' yił.
She took off that wolverine parka teeth too.

Tthantitl'iggok.^ Tr'edha niłggudzdi xodił. Xiyiłtthonh.
She ran outside. Behold nearby they were coming. They saw her.
Yiggi xiditl'itth'e che gixatathdle'. "Ayeq ya, ya yaq ya,
Down they sat again they began to sing. "Ayeq ya, ya yaq ya,
ho. Digguddhinh˜ itqa ho." Xudon'iliggok. Niłtreth da'
ho. Digguddhinh itqa ho." She ran back. Wolverine parka

nondołcheth. Vighe' yił didho nighelo. Axaxiłdik yix
she put back on. Teeth too her mouth she put back in. Then house
niłchentitl'iggok niłtreth ngilanh ts'in'. Ngiduxsin
she ran around in a circle wolverine being. Up on top

xoxitathdatl. Niłq'adz nigixenitlggetth xidighe' axa.
they went up. Apart they tore it by biting their teeth with.

Yitongo niłchenghiligguk eyigginh niq'ołonh niłtreth
Meanwhile she ran around in circles that woman wolverine

ngilanh ts'in' xivitux tthe'ełtlux.ˆ Niłtreth. Xiviting
being among them she leaped. Wolverine. Their trail

titl'iggok. Yitots'in' xiyinił'anh ts'ixuzro. Yix che
she ran to. Then they looked only. House again

xuyexighedatl. Xeyiq'i tathdatlˆ yitots'in' ˆnałjit ts'in'
they went in. They followed her then being afraid

ghałtlił. Di'odz niłggudz xiyitl'oghidił. Ting xothq'idh
she jumped. Over here nearby they followed her. Trail alongside

didlang chux˜ xundighe'o. Yitlyił. Ngidiggi didlang q'idz˜
spruce big stood. She grabbed onto it. Upward spruce on

xitl'iggok. Xiyighoyix xizro gits'anghidił. Ngidiggits'iˇ
she ran. Beneath her only they encircled. Upward

xiyinił'anh ts'ixuzro. Ixuxuyił digitthigits'igh˜
they looked only. Then her hood

yadzˇtidhi'onh. "Seghaye," xiłne, "Gila' ghinoy uxlayh˜tux
she pushed back. "My brothers," she said to them, "Now caribou you kill whenever

soxo gichot xuzro niguxlayh," xiłne. Ixuxuyił
for me guts only leave," she said. Then

xiyighontithidatl. Yitots'in' nonghidiyo niq'ołonh.
they left her. Then she came down woman.

Yitots'in' idedig gidegh tadhiyo.
Then she too went away.

WOLVERINE'S BROTHERS

Note: In the old days, girls at puberty were forbidden to look outside, lest they bring bad luck to men who were hunting. They observed many other rituals and precautions as well. In the following story, a foolish Wolf girl is transformed into a Wolverine when she fails to behave properly; the wolf is an honorable creature in myths, and the wolverine is always a villain.

There was a small village in the mountains. A family of five men lived there with their younger sister. They just hunted for game, for caribou. They didn't know about fish, because they were wolf people. Outside on the drying racks were many caribou skins. They really got a lot of them. And they ate nothing but caribou meat. Meanwhile, their sister was growing up. Finally she became big. She reached puberty. Then her older brothers told her, "Now, do not go outside when we are dressed for hunting. Go out for water only when we are staying here in the house. Now, Digguddhinh, do not go outside while we are outside. Just stay alone." Finally winter came again. The winter was long. They were telling her those things. And then that woman began to think. "Why do my brothers tell me that? I wonder what would happen if I did go out, that they should be saying this to me?" she thought. "They tell me this every day," she thought. And finally she thought, "I'll go out."

Her brothers went out hunting again. Meanwhile, she put down what she was sewing, and went outside. She stood there. Then she thought, "Well, I went out, but I'm all right." She went back in and sat down, and then she went out again. She heard something, like someone singing far off. Right away she went back into the house. "I wonder why my brothers said that to me?" she thought. Her heart pounded in fear. She listened. There was someone singing, and she heard her own name. She went out again. "Digguddhinh, go in!" she heard. Immediately she climbed up on the cache. She took a bundle of wolverine skins and looked among them. She took one that had long, light-colored fur and went back into the house with it. She wet it with warm water and stretched it both ways.

Then she went out again. When she went out, she saw her brothers' trail. And she saw five wolves. They were sitting down and singing, "Aye... Digguddhinh aye..." She ran back in fear. She wrapped the wolverine skin around herself like a parka. When she pulled it around herself, her neck was left bare. She searched in her workbag and found a piece of striped fur. She put it on her back as a patch and put the skin back on. It became big. Again she searched in her workbag and found some fine wolverine teeth. She put them in her mouth. Then she took off the wolverine parka and the teeth and went back outside. There they were, coming nearby. When they saw her, they sat down and began to sing again, "Ayeq ya, ya yaq ya, ho! Digguddhinh itqa ho!" She ran back. She put on the wolverine skin again, and put the teeth back in her mouth. Then she ran in circles around the house in the form of a wolverine. They climbed up on top of the house and tore it apart with their teeth. Meanwhile, the woman ran around in circles, having turned into a wolverine, and she leaped among them. She ran up the trail. They chased her, and being afraid, she jumped. Beside the trail was a big spruce tree. She grabbed onto it and ran up the spruce tree. They encircled it beneath her and looked upward. Then she pushed back her hood. "My brothers," she said to them, "from now on, when you kill caribou, leave only the guts for me." Then they left her. Then the woman came down, and she too went away.

NIŁTRETH

Wolverine

Chapman 9, 160-162.
Told by Simon Kizik's mother.

Nił'oqay	tthuxdi	xathdo.	Yitots'in'	xivitso	yił	xiłdik
A couple	by themselves	lived.	Then	their cache	also	

xelanh	xiviyix	yił.	Eyigginh	viqing'	ggagg	dił'anh.
there was	their house	too.	That	her husband	animals	got.

Gitsighiye	xał	axa	yił	q'o	yił	axa.	Yitots'in'
Martens	trap	with	and	arrows	also	with.	Then

"Ngo	ntasdoł,"	yiłne.	"Gitsighiye	xał	ts'in',"	yiłne.
"Well,	I'll return,"	he said to her.	"Marten	trap	to,"	he said.

Ine'	niq'ołonh	yighungitsing'.	"Inagh,"	yiłne.	"Ndadz˜xo'in?"˜
But	the woman	wanted to keep him.	"No,"	she said.	"Why?"

yiłne.	"Gili	go	dhedo ts'in'ˇ	dran	ghingidhił̌,"	yiłne.
he said.	"Well	here	you stay	day	you spend,"	she said.

"Xaneginh	xut'a	xutolał,"	yiłne.	Dałine'	chel	yiłne,
"Strangers	perhaps	there will be,"	she said.	But	man	said to her,

"Diva	che	xutodił?"	yiłne.	"Ngo	dina	qul,"	yiłne.
"Who	else	will come?"	he said.	"Well	people	are none,"	he said.

"Sideyan'	siting	xelanh,"	yiłne.	Yitots'in'	nithitl'enh
"I alone	my tracks	there are,"	he said.	Then	having dressed

ts'in'	tadhiyo.
	he left.

Yitongo	tathtrax	anh	niq'ołonh.	Diyix	dhido
Meanwhile	she began to cry	that	woman.	Her house	she stayed

q'on-gidiłqon' ts'in'.	Dran nedr	xuyił	ngi'in	xuts'in'
sewing.	At midday	then	out	that way

dinaqa	nitr'idiłghutl.	Xuyił	ngi'o	xudineyo	viqing'
someone's feet	one was brushing off snow.	Then	outside	he came in	her husband

giyenh. Yitots'in' niq'ołonh ditthegh axa dinan' ts'in'˜
one dif- Then woman her hair with her face to
ferent.

xeyighelo. Yitots'in' tth'ok yiyeyighelo. Nelang yił
she concealed. Then bowl she put things Meat and
in.

giq'ux yił. Yitots'in' yitl'oyigheqonh. "Gili ngihonh,"
fat also. Then she gave it to him. "Here eat,"

yiłne. "Ngo distsan' iqul," yiłne. "Ngo ngoqo got
she said. "Well I am not hungry," he said. "Well for you here

dist'anh," yiłne. "Siyił ntedoyh," yiłne. Dałine' "Inagh,"
I did," he said. "With me come back," he said. But "No,"

ne. Niligguy axaxiłdik yitl'oghelo tr'imazriq neg.
she Beads then he gave her seed beads pretty.
said.

Yitots'in' yidhan niyinelo. Yitots'in' tthantithiyo anh
Then he put them Then he went out that
around her neck.

chel. Yitongo nixudiłq'onh. Yitots'in' gititlvatr̃. Diqing'
man. Meanwhile she built a fire. Then she started Her husband
cooking.

dovo. "Ditotsan'," inedhinh ts'in'. Xuyił ni'idiyo
awaiting. "He will be she thought. Then he returned
hungry,"

viqing'. Yitots'in' an gixiłnonh. Yitots'in' ngidiggi
her Then they ate. Then above
husband.

xudon-giniłcheth. Yitots'in' xinathdrit. Nondigitl'iyo
he closed the curtain. Then they went to bed. She undressed

eyiqqinh viqing' niligguy long iłtthonh. Yits'in' titl'ititl
that her beads many saw. He scolded her
husband

viye xudolningh ts'in' anh chel. "Diva nqitl'ogheloy,
being angry that man. "Who gave it to you,

dina qul di?" yiłne. Yitots'in' yighetses iy tr'imazriq
person none when?" he said. Then he smashed those seed beads

diggizriłdhiy chux axa. Yitots'in' viłeqay q'idzˇ
maul big with. Then shovel on

q'idiyethdrok. Yitots'in' ngidiggi yolq'at xonyighengił̃.
he put them. Then upward smokehole he threw them through.

Yitots'in' nathtanh. Axaxiłdik eyigginh niq'ołonh tathtrax.
Then he lay down. Then that woman began to
cry.

"Gila' ngi'egh ngitrix," yiłne viqing'. "Vił adinh,"
"Okay outside you cry," he said her husband. "I cannot sleep,"

yiłne. Yitots'in' ngi'egh tthitadhiyo. Yitots'in' ngi'egh
he said. Then outside she went out. Then outside

tathtrax. Gidołt'ol ts'in' ixuxuyił viyił sighiłde'on'
she began to cry. It was moonlight and with her it got dark

niq'ołonh. Ixuxuyił dołt'ol iy axa xunił'anh. Tr'edha
woman. Then moon that at she looked. Behold

eyigginh viyet dołt'ol yiyet eyigginh chel. Yits'in'
that in it moon in it that man. At her

nigidluq. Tr'edhaˆ dołt'ol ˌnedr˜ ixuxuyił yits'in' ghihoł.
he laughed. Behold moon in the middle then to her he came.

Yighun' nineyo. "Ndadz dene?" yiłne. "Ngo eyiggiy
To her he walked. "What do you say?" he said. "Well those

tr'imazriq yighetses," yiłne. Yitots'in' ngidiggi yix
seed beads he smashed," she said. Then up house

xodixsin nineyo. Eyigginh anh chel niyiłchet eyiggiy
on top he went. That the man picked up those

tr'imazriq neg. Łidet'a yitots'in'. Yitots'in' eyigginh
seed beads pretty. They were whole thereupon. Then that

niq'ołonh yidhan nonyinelo. Yitots'in' yiłchet. Yitots'in'
woman he put them around her neck. Then he took her. Then

yiyił dołt'ol yiye xuts'i tadhiyo. Yitongo eyigginh
with her moon into from there he left. Meanwhile that

viqing' antr'a tr'an'ididhit. Tthineyo. Vi'ot tr'edha
her husband behold awoke. He went out. His wife behold

qul. Yitots'in' diqay xanoghihoł˜. Dałine'˜ ideyan'
was gone. Then his village he went around. But only

viting xelanhˇ. Xaneginh yił ting qul. Yitots'in'
her tracks there were. Stranger's also tracks none. Then

tathtrax. Yitots'in' didag yił dititlq'un' ditthegh yił
he began to cry. Then his parka also began to burn his hair and

dit'osin yił. Yitots'in' niłtreth ngilanh ts'in' tadhiyo.
his back also. Then wolverine being he left.

WOLVERINE

A couple lived by themselves. They had a cache and a house. The husband got game. He got martens with traps and also with arrows. One day he said, "I am going to check my marten trap; I'll be back." But the woman wanted him to stay. "No," she said. "Why?" he said. "Stay here today," she said. "Strangers may come." But the man said to her, "Who could come, anyway? There aren't any people around. There aren't any tracks but mine." And having dressed, he left.

Then the woman began to cry. She sat in her house sewing. At midday, there came the sound of someone brushing snow off his feet. Then someone different from her husband came in from outside. The woman concealed her face with her hair. She put food in a bowl, meat and fat, and gave it to him. "Here, eat," she said. "Well, I am not hungry," he said. "I have come here for you. Come back with me." But she said, "No." Then he gave her some pretty seed beads; he put them around her neck. Then the man went out. The woman built a fire and started cooking, awaiting her husband. "He will be hungry," she thought. Then her husband returned. They ate and closed the curtain, and went to bed. When she undressed, the husband saw all the beads. He got angry and scolded her. "Who gave that to you, when there are no people around?" he said. And then he smashed the beads with a big maul. He put them on a shovel and threw them up through the smoke-hole. Then he lay down. The woman began to cry. "Go outside and cry," said her husband. "I cannot sleep." So she went outside and cried there. It was moonlight, and then it got dark on her. She looked at the moon, and behold, there was a man in the moon laughing at her. He came down to her in the moon and walked over to her. "What are you saying?" he said. "He smashed up those beads," she said. Then he went up on top of the house. He picked up the beads, and they became whole. He put them around the woman's neck. Then he took her and went back into the moon with her.* Meanwhile, her husband awoke. He went out and found his wife was gone. He went all around, but there were only her tracks, no tracks of a stranger. Then he began to cry. He singed his parka and his hair and his back. And then, having turned into a wolverine, he departed.

*In his 1904 ms. of this text, Chapman states that the verb of this sentence may be translated either 'went into the moon' or 'went into the moonlight' "but the verb seems to favor the translation adopted," the one used by Chapman being the latter, not the former as we have chosen.

NO'OY YIŁ DOŁT'OL

Sun and Moon

Chapman II.4, 106-109.
The storyteller is not named.

Qay xuchux xudhi'onh tr'in'ne. Sraqay˜ yozr ye yit
Village big there was it is said. Children young there

xiditl'itth'e, chiliqay diniyhin xividadr yił gesiłnalin.
lived boys four their with five people.
younger sister

Axaxiłdik niq'ołonh tr'igidiłt'ix. Xaneginh longh
Now woman did not want to Strangers many
marry.

yił xiyiq'at xiyighun' ididił. Qay yit xut'an yił
too wanted her they came to her. Village there people also

dałine' tr'igidiłt'ix. Yitots'in' xidigał niq'ołdałin
but she did not want Then finally the women
to marry.

chiliqay yił qay xut'an xaxighiłzrek. Yitots'in'
the men also village people they took Then
partners.

tsighiłde'on'. Ngin'qogg no'oy yił dołt'ol yił giqul.
it was dark. On earth sun and moon also were not.

Yitots'in' eyigginh niq'ołonh yixi tathdo'.
Then that woman there started to live.

Xaneginh qul. Qay xut'an xiyinił'anh qul. Yitots'in'
Strangers were none. Village people did not notice her. Then

ngi'egh q'u'edoyh. ine' xiyinił'anh qul. Ts'ixuyił
outside she walks but they did not notice And so
her.

Chiliqay˜ xivi'ot nixidelanh.˜ Ixuxuyił tthidangith vitthe'
boys their were. Then at night her head
wives

vitr'iłniyh viłałtingh hingo.˜ "Xaneginh qul. Diva
someone touched she slept while. "Strangers are none. Who

go dit'anh?" inedhinh. Dałine' yiyił xinayh.
here does it?" she thought. But with him she talked.

Idivenhditux yixudz ditiitht'an' eyigginh chel xudon'idoyinh.
Every day thus he began to that young who came in.
do man

Antr'a viqing' athdlat xiq'i. "Diva go dit'anh?"
As if her hus- he became like. "Who here does it?"
band

inedhinh. "Ałixi˜ qay yit xut'an xivi'otqay xelanh.
she thought. "Entire village there people their wives are.

Segha zro vi'ot qul," inedhinh. "Xaneginh yił quldi,"
My only his wife is not," she thought. "Strangers also are not,"
older brother

inedhinh. "Gitth'ithgi vitthegh itatlchith. Yitots'in'
she thought. "Feathers his hair I'll tie to. Then

trałtth'et tthixitathdatl da' gitth'ithgiˇ vittheghˇ
kashim they come out when feathers his hair

ithichidhinhˇ oqo xenatl-'eł," inedhinh. "Gila, ngiyiqˇ
is tied to for I will look," she thought. "Okay, down (to the
kashim)

xiyeningidoyh. Gila, vilngałtingh. Sidedig vił axa,"
go back into it. Okay go to sleep. I too am sleepy,"

yiłne. Vitthegh˜ igithichith ts'in'. Yitots'in' xiyentithiyo
she said His hair tied to it being. And so he started
to him. back in

eyigginh chel. Yitots'in' vił adi notitl'iningh.
that young And then sleep without she remained.
man.

Xuyodił'anh ts'ixuyan'. Axaxiłdik yititlqon'. Yitots'in'
She was thinking only. Then it started to Then
get light.

tthineyo. Yitots'in' xidiyix xudoy natadhit. Ixuxuyił
she went out. Then their doorway she stood. Then
house

tthantr'itithidatl axaxiłdik chiliqay tthanxitithidatl ts'in',
some started to go out and then young men went out as,

xunił'anh ine' xivitthegh ghun'˜ giqul. Ixuxuyił vegha
she looked but their hair upon was nothing. Then her older
brother

tthan'eltlux. Yinił'anh tr'edha vitthegh igithichith.
leaped out. She looked behold his hair was tied onto.
at him

Viyił tsighiłditidhi'on'˜. Vinan' che dindiq'asr. Xiłdik
With her it became dark. Her face also became red. Then

viye xudolningh ts'in'.
she was angry.

Yitots'in' dranh axaxiłdik xudonyalyayh vida' neg
Then day then she brought it her fine
in parka

ggusr vighun' qul iy. Dezrenh yan' da'. Giq'ux yił
dirt on it none that. Beautiful only parka. Fat too

gag yił xudon'elyo xithag ts'in'. Xiyił vonh yiyił
berries with she brought in without speaking. And her mother with her

xinayh ine'. Yitots'in' nixudiłq'onh hingo. Axaxiłdik
she spoke but. Then she built a fire meanwhile. And then

idedig tonxiditl'itanh eyigginh niq'ołonh. Axaxiłdik
she too bathed that woman. And then

nithitl'enh da' neg ye. Qatrith yił. Axaxiłdik vanhgiq
she dressed parka fine in. Moccasins too. And then "ice cream"

yighun'~ nineqonh degha tth'og yet. Yitots'in' tavasr
by him she put down her older brother bowl in. And then round knife

iłchet. Yitots'in' dimama' dida'~ ghoyixi~ xandiyinatht'otth.
she took. Then her breasts her parka inside she cut off.

Axaxiłdik yitots'in' vanhgiq q'idz diyethdlo.
And then then "ice cream" upon she put it.

Yitots'in' q'iy xined yinghetthiyh. Yitots'in'
And then an awl she stuck in it. And then

xuyeyitighiqonh. Ngi'ot idiq'an'elnek. Tr'edha vegha
she brought it into the kashim. Over there she straightened herself up. Behold her older brother

nginuq dathdo. Yix nedr yitots'in' yighun' diyedhiqonh.
at the back was sitting. House middle then by him she placed it.

"Nginh ło'its'in' ło go ~dingit'anh," yiłne. "Agide,
"You truly thus did," she said to him. "Now,

ngin'qogg xudina' xiyaxa imo tolał," yiłne.
on earth people for sickness will be," she said to him.

Yitots'in'^^^yixi tadhiyo. Ixuxuyił viyiły̌ xigitidhi'on'.
And then there she left. Then she ascended with the sun.

Yitots'in' vegha yił dida' nondołcheth diqatrith
Then her older brother also his parka put on his moccasins

chenh. Giq'ith zro yenghit'atth inato ts'in'. "Sidadr
too. One side only he put on (boot) being in a hurry. "My younger sister

xut'a sighontithiyo," inedhinh. Yitots'in' idedig
perhaps has left me," he thought. And then he too

tadhiyo dołt'ol athdlat.
went out moon he became.

47

SUN AND MOON

Note. This story is known among Athabaskans, Eskimos, Aleuts, and the Indians of the Northwest Coast. In his 1894 ms. of this text, Chapman says that the storyteller remarked after the story, "We do not look at the sun, because of her shame, for we too feel shame for her sake; but we look at the moon, which has no shame."

There was a big village. There there lived a family of five people, four boys and their younger sister.

This young woman did not want to marry. Many strangers came seeking her. So did many people of that village, but she refused to marry. Finally all the men and women of the village took spouses. It was dark in those days--the sun and moon did not yet exist.

So the woman lived there alone. No strangers came. The people of the village didn't notice her. She walked around outside, but they paid no attention to her. And the brothers had wives. Then one night, while she was sleeping, someone touched the woman's head. "There are no strangers here. Who is doing it?" she wondered. But she talked with him. He began to come in and behave that way every day. He became like her husband. "Who is doing this?" she thought. "Every man in the village has a wife. Only my older brother does not have a wife. There are no strangers around, either. I'll tie feathers to his hair. Then when the men come out of the kashim, I'll look to see who has feathers tied to his hair," she thought.

"Go back down into the kashim," she said to him. "Go to sleep. I'm sleepy too." She had tied them to his hair. And so he went back into the kashim. She stayed awake, just thinking. Then it started to get light. She went outside and stood in the doorway. Then, as the young men started to come out, she looked at them, but no one had things on his hair. Then out jumped her older brother. She looked at him, and there were feathers tied in his hair. Her sight became dark; her face became red; she was angry.

Then during the day, she brought in her fine, clean new parka, her beautiful parka. She brought in fat, too, and berries; she did not speak. Even when her mother spoke to her. She built up the fire. She dressed in her fine parka, and her moccasins. She put fat and berries down by her older brother in a bowl. Then she took her woman's knife, and inside her parka she cut off her breasts, and she put them upon the berries and fat. In it she stuck an awl. Then she brought it into the kashim. She came in and stood up straight. Behold, at the back sat her older brother. Then by him, in the middle of the house, she set it down.

"Truly you have done this," she said to him. "Now sickness will come to people upon this earth." And then she left. Then she ascended with the sun. Then her older brother put on his parka also, and his moccasins. He only put on one boot, since he was in haste. "My younger sister may leave me," he thought. And then he too ascended, and became the moon.

The Avenger

Recorded and transcribed by Chapman and Rufus Morton from the narration of Charlie Longman; previously unpublished; see Introduction.

Agide anh	nił'oqay	tthuxdi	xiditl'itth'e
Now then	a couple	alone	lived

ixudeyan'	yitˇ	nixidinedaq.^	Yitots'in'	yit	idixanh
only	there	they had settled.	Now	there	the last one

xivigege'	che	vixedhinix.	Yit	xuts'in'	xinitl'i'ot.
their child	also	was lost.	Then	from	they looked forward to nothing.

Axaxiłdik	ayigginh	viqing'	sughiluq	drantux	yik'odz
Then	that one	her husband	dear	daily	from her

tl'ino	ts'ixuyan'.	Ałona	che	tth'inh	dina'	iłtse.
turned	entirely.	Behold		bone	doll	he made.

Dixunałt'adi	sre'ˇ	xinadhoł	ts'i	xuyił	xiłdi
How many	indeed	they slept	as	then	then

yiq'iniłnek	ts'i	yitots'in'	yinighuł	xuyił
he finished	as	moreover	to her	also

didithne'	ts'in'.	Yitots'in'	yixi	venhdida'.
he did not tell.		Then	the next morning	

vinixułyiq	xiłdik	vinixiłts'eg	dong	xiłdik
morning	even	daybreak	past	then

tr'inedhit	eyigginh	vi'ot	sughiluq	viłałtingh
he awoke	and she	his wife	dear	slept

hingo.	Tr'edha	dhitanh.	Axaxiłdik	yivit	q'idz
while.	Behold	she lay.	Then	her belly	upon

diyitltanh ts'in' yitots'in' yiq'i dilo' itht'onh.
he put it and then on it his hand he lay.

Xidigał xuzrolochenh vixedhinix^ yit. Yitots'in' che
Finally surely it disappeared there. Then again

nixinithidrit ghiluq.
they lay abed dear ones.

Ey' ayiggi yixudz xiyan'ˇ dalyoq ts'in' ghiluq.
Yes that all only he did

Xiłdi, xiłdi tr'itadhit, ayigginh vi'ot sughiluq.
Then then she awoke she his wife

Tth'e~ xutl'i'ey´ ts'in' xiłdik xughili'eł hingo ^
Not yet it had grown daylight when it grew light while

go diyeloq. Ts'an ts'in' diggan'ithdongh ghiluq.
this he did. So then she arose poor thing.

Yit^ dit'anh ts'in'ˇ ghiluq tr'in'ne digganxiditl'itth'e
There as usual they say they sitting up

ts'in' ghiluq ts'in' eyiggi gan sre' axaxiłdik
dear that whatever by then

idighun xitl'inek gixighehon' ghiluq niy.~
they take care of themselves they ate that's all.

Ey' che yixudz dighet'a' ghiluq ts'in'.
Yes again that they did

Yitots'in' nodi xu.... nodi xinadhoł. Nodi
Then two twice they slept. Twice

xinadhoł xuyił^ vinixułyiq ghiluq tr'ixinedhit,
they slept after in the morning they awoke

tr'in'ne. Ixuxuyił doniggi xits'in' yits'andinitht'onh
they say. Then back towards towards him she turned

eyigginh diqing'. "Xudanh sre' iy?"ˇ yiłne, tr'in'ne.
that her husband. "Where are you?" she said, they say.

"Go ło che eyigginh sraqay disił'anh ts'ixuq'i
"Look, that child did to me the same

che donisiyoq," yiłne tr'in'ne eyigginh diqing'
again I am," she said they say that her husband

sughiluq. "Ey?" yiłne. "Ndadz ghiluq dengit'a ts'in'
dear. "Yes?" he said. "How dear do you do as

didene?" yiłne, tr'in'ne. "Ey'. Axaxiłdik yixudz
you say?" he said, they say. "Yes. Then all

xunh xuyił˜ xuzro lo che vighu gititl'itthonh.ˆ
at once surely on her it began to show.

Yixudz ethchox.˜ Yixudz vighun' tiyh qul ts'in'.
Very much she grew big. Then on her strength not as.

Xidigał ghiluq xuzronchenh. Yixudz q'agh yit.
At length surely enough. All in an instant.

Axiłdik yit ninedhit. Axaxiłdik xiłdi
Then it became time. Then thereupon
vigixutadhinek ghiluq tr'in'ne. Ngidiggi tr'in'ne
her pains came on they say. Up they say

yoxo tr'in'ne ngidiggi tso q'idz tadhiyo.
to get they say up cache upon he went.

Yitots'in' axaxiłdik san dhith niłq'adz didighon
Then then summer skins together are placed

xiłdi nondolyo ts'in' yighoyix niyidinelo.
then he brought (them) down and under her he put them.
Axaxiłdik van-gixutitldhik˜ hingo noqoggiy iy
Then she has her pains while stones those

eyiggiy atthegh teq'avon dhidloy noqoggiy k'idz
those down on shore are stones small

yozr. Eyiggi yididizringh k'idz yozr iy
little. Those they are black little small those

tr'in'ne engthi xutthiyidighiłningh. Axaxiłdik
they say out he threw on the fire. Then

xiłdi vizroˆ xiłdi viq'igighighenek ghiluq. Ey'
then it seems then it was all over Yes

ngiyix nighałtth'it tr'edha chel ngilanhˇ chel
down it fell behold boy it is boy

yozrˇ xuzrolochenh. Sixudałts'eyh ghiluq. Tr'in'ne
little surely. He was happy They say

eyigginh vito' sughiluq. Axaxiłdik eyiggi iy
that his father dear. Then that that

ghinoth yandatht'oddh axa yigidathdlo. A tth'eˇ
caribou hide he cut a strip off with he wiped him. Then still

yigidithdlagh hingo xiłdi got yits'eg ghiluq
he wiped him when as this his umbilical cord

natht'ith yitotl'ogh˜ engthi eyiggit xutthi....
he severed after out that fire...

yiggit xutthiyidighiłningh. Noqoggiy k'idz yozr
that he threw it in the fire. Stones small little

nuggi yine'onh ts'in' yit eyiggi tthetth
out he took and there that coals

hiq'i xiłdi niłqing' ts'in' yidho yidighiłningh
like even were hot as his mouth he threw them into

yidho yidighiłningh. Yititl'iniq. Axaxiłdik nevay...
his mouth he threw them into. He swallowed it. Then ermine...

nevay dhith yozr chenh iy dlen anghititl'ichox
ermine skin small also that mice as large as

iy che yidho dighe'ux. Che yititl'iniq.
that too his mouth he put in. Again he swallowed it.

Axaxiłdik gitth'ithgi che gitth'ithgi che yidhot
Then feather also feather again his mouth

yidhot dighetthiyh. Iy che yititl'iniq. Dodo
his mouth he put into. That too he swallowed. That's all

axaxiłdik. Axaxiłdik xiłdik yigidathdlo ghiluq.
then. Then finally he wiped him

Che yitots'in' eyiggi gan sre' yiye ghiluq
And then that something in it

xiłdi giyeyighiłtanh yethtth'ix hingo eyigginh
then he put him into he wrapped him while she

di'ot sughiluq che xełedz niyiniłtanh. Xiłdi
his wife dear also well he cared for her. Then

yighu ghino dił'anh ts'in'. Yitots'in' q'agh
for her work he did also. Then quickly

yit q'utithiyo xuzrochenh. Eyigginh tr!ixuneganh.
that began to walk about indeed. That child.

Yitots'in' vi'o sughiluq yił xełedz dondiyoq.ˆ
Then his wife dear with well she became again.

Yitots'in' eyigginhˆ dit'anh ts'in' xiłdi
Then that happened as then

idighun' gitr'onxititl'i'an' ghiluq. Yitots'in'
they began to enjoy themselves Then

xidigał xuzrochenh q'utithidhit ts'in' tr'in'ne.
finally indeed he began to grow as they say.

Q'utithiyo xuyiłdi yitongo tr'in'ne ngi'egh ^
He began to at the meanwhile they say outside
walk same time
q'u'edoyh eyigginh¯ tr'ixuneganh. Idighutux tr'in'ne
he walked that child. Once they say

ngi'egh tr'in'ne eyiggit....
outside they say that

(Another thought strikes the storyteller and he breaks off. The child has discovered something that makes him think that others have lived in the neighborhood, and he asks his parents about it; but they attempt to conceal their knowledge from him.)

Dina xudeyan'^ godadz ditr'et'a xałne dan'at.¯
We only it is we do they say that's so.

xunh deyan' ghiluq godadz ditr'et'a axiłdik.
We alone it is we do then.

Ałona xiłdik xiyik'o xutinadhen' ts'in' tr'in'ne.
Look now they were bluffing him as they say.

Xunh deyan' ghiluq godadz ditr'et'a xałne ine'
We alone it is we do they say even though

tr'in'ne.
they say.

(He now returns to the point where he interrupted himself.)

Ngi'egh q'u'edoyh tux qay xuchux tr'edha
Around he walked when village big behold

xughe'o' yitots'in' xiyh yix xuyił xughela'
there had and winter houses also there had been
been
tr'edhat. Yitots'in' yixudz xiłdi xighu
behold. And then carefully

xuyodił'anh tr'in'ne got. Xiłdi ndadz dighet'a'
he considered they say this. Yet how it was

xiłdi do'egh˜ xidithne' ts'in'. Go xiłdi
now around him he said nothing. Here now

q'i'ididhit ts'in'. Q'ughididhił hingo xuyił
he was grown. He was growing while same time

xiłdi got. Xiłdi dadz dixutadhne'. ^^^
then this. Now thus it began to happen.

Xiyidho (xuq'i) gititl'ighuł ^ dałine'ˇ viyan' ˇ
They his mouth (as if) they struck but no

tr'in'ne.ˇ "Ngo xunh deyan' tr'iditl'itth'e ts'in'
they say. "Why we only are living

an got tr'idighałtth'e'di an got," xałne, ine'.
just here we have lived just here," they said, but

"Viyan'," tr'in'ne. Xiłdi go axaxiłdik q'i'ididhit
nothing they say. So now then he was grown
doing
ts'in' ggagg yił xiłdi diditl-'an'^ eyiggi
as animals with then he occupied that
himself
qay yit yiggit yixudz ngi'egh xaneloy
village there it all around were propped

dił'anh tr'in'ne yiggi iy ggagg. Ghone dingit'a
were they say those the animals He was a good hunter

ts'ixuyił ts'in'. Axaxiłdik xidigał xuzronchenh
also as. Now at length it seems

xiłdi eyix nixatitl'iningh ghiluq eyiggin
that he overbore them they

didithniqay an. "Gogidet," xałne tr'in'ne.
his parents "This is the they said they say.
way of it,"
Tr'idixiyen'ne' ghiluq etley ts'in'. "Agidet,"
They tired of as it seems. "That's it,"
refusing him
xałne. "Agide...ngiyił xethdlanh ye ngiyix
they said."That's it, with you they were down
born
trałtth'e dinaˇ ghelong',˜" ne. Agide giłigginh
kashim people were many," he said. Mind you one

ine' xidigał dinaghun' ni'edol ts'in' yitots'in'.
even at last to us came back as also.
not
Xuts'in' ˇ xivixudidinek ˜ yitots'in' go qay xuyił.
That was the end of them and this village also.

"Ndadz ixan dasroneł?" ^^^xałne. "Ałona cheˇ didene
"How then shall I do?" they said. "So again you say

ts'in'," xałne ghiluq tr'in'ne.
as," they said they say.

Axaxiłdik tonx^{u}dididhit^ got tr'in'ne.
So the river broke up here they say.

Axaxiłdik xiviyił xuzronchenh xutonyentididhik.^
And with them it seems he became impatient.

"Xiłdi... xiłdi ngido' ts'ixuyan' n got dixit'anh
"So... so downriver entirely there they did this

an vanxedhinighin. Ngido' ts'ixuyan' xiłdi
those who got lost. Down only it seems that
river
got niłk'onxidididił^ anˇ vinxedhinighin xiłdiˇ ^^^
that they separated they who got lost and

xanxitl'iney ts'in'.....
they know nothing more about them.

Axaxiłdik tr'iyozr... tr'iyozr xiłdi^
Then kayak kayak then

itłtsenh. Xidigał xużronche viye tadhiyo di
he made. At length it seems he started to when
get in (the boat)
xiyighungitsing' ine'. Dałine' axaxiłdik.
they were unwilling though. But
to give him up
Niq'ołdałin ideloy xiłdi viyed yet yighelo.
Women's clothing then canoe in he put.

Gan sre' lay che? Axaxiłdik xiyiyił ghiluq
What I wonder for? Then they with
him
tthide'ots tr'in'ne. Xiyiyił tthide'ots ts'in'
went down they say. They with went down and
him
yitots'in' axaxiłdik ngitthe tr'in'ne xiłdi
and then down they say now
by river
xiyigho... xiyighodixi xathdo hingo. Xiłdi...
they... they were above while. Then
him
xiłdi viyed yegheyo. "Ngo getiy ngighu
then canoe he got into. "Well very for you

ts'ixune ditatl'-eł ghiluq. Gitr'oduxłt'a ine'
anxious I shall be You are needy although

an ã ditast'eł ine' niłggudzi ts'in' ditast'eł,"
it indeed I shall do but soon I'll come,"

xiłne tr'in'ne. "Ey' iñ," xałne. Axaxiłdik
he told they say. "Yes, indeed," they said. Then
them

engthi ˜ yiginetthiyh. Engthi edo' niłk'oghiqał
out he pushed off. Out down he paddled
river
hingo xoqo genathtonh di. Yit ghiluq tr'in'ne
while he looked back at while. There they say
them
niłq'idh xinxighe'o teq'avon eyiggin vidithniqay
side by they sat up on shore They his parents
side
sughiluq ye.
dear.

Axaxiłdik engan ngido' engan engaň ndido'
Then across down across across down
river

di ło got xuyegheqanh. Engan ngido' yixi
the only way he paddled. Across down there

nuggi neqanh ^yitots'in' deg ghiqał xuyił.
there inshore also there he paddled also.

Doniggi dododz xuzronche ghidiquk ts'in' tr'in'ne.
On shore from down indeed something they say.
river was running
Tr'edha tixgedr. Doniggi yighon... Yighoniggi
Behold a mink. On shore by him... abreast of him

tth'eniggi tr'edha ni'idiquyh. Yit ened axa
straight up behold it stopped There on its hind legs
running.
diggidiniłnek. Ngidiggi dits'igh ni'inłnek.
it sat up. Upward its hood it pushed back.

Yoqo xinayh tr'in'ne. "Soogha," yiłne,
It called him they say. "Older brother," it said to him,

"Viyed yet siłtayh ngiyił ditast'eł ts'in',"
"Canoe into take me with you I will go as,"

yiłne tr'in'ne. Ts'an yits'in' yit xuts'in'
it said they say. Well to him there towards

niggi ts'in' didiyoq, tr'in'ne. "Ngo ngiyił
inland towards he went, they say. "Why with you

xethdlan ye longh godeg dixedałin godadz
those born many here who came so

dixividis... dixividighisne' ine' yixudz sighu
I tell... I told them thus but whatever to me

xisrix tili'elts'in'," yiłne tr'in'ne. Axaxiłdik
they paid no attention," it told him they say. Then

yits'in' niggits'in' didiyoq ts'in' yighone...
to him ashore he went and to him...

nuggi neqanh ts'in' yitots'in' yit'odz xuyegheyo.
to shore he paddled and then at his back it went into
(the canoe).
Axaxiłdik yiyił niłk'ontithiqanh. Ngido'
Then with him they went off together. Down river

ngido'. Deg ndagh sre' ngido' xoqał yił.
downriver.Here where I wonder down they went also.

Ngidot. Ngido' gide yit. Ado' tr'edha deloy
Downriver. Downriver another Down behold mountain
place.
ngants'i dhi'onh. Ngants'i dhi'onh xuq'i dingit'a
across was. Across it was as though

xudidine'onh ts'in' xuq'i ts'in'. "Ngido' gide
obscuring as if. "Down there

yit," yiłne. Iy ^ts'i tr'ixathdatl xuyił
there," he said. It toward they came out and soon

xiłdi got. "Ngido' gide yit," yiłne ^eyiggi
then here. "Down there there," he said he

degha. "Agide viyan' ts'an'a," yiłne. Ts'an
to his "So then no use after all," he said. So then
brother.
xoqał xoqał tr'in'ne. Ngido' eyiggi edot.
they paddled they say. Down there far down.
paddled
Deloy axiłdik antr'a Yeqin xudidine'onh xuq'i iy.
Mountain then as if Yukon it shut off as though.

Axaxiłdik xiyits'i tr'ixidhiqanh. Yitongo xiłdi
So then they to it paddled out to. Meanwhile then

yegha yiłne tr'in'ne. "Got dingidisne ts'ixuyan'
his told him they say. "This that I tell only
brother you
dingit'anh," yiłne tr'in'ne. "Go sixunag dotith
you do," he said they say. "This my word across

ditidhełnig ts'in' got dingidisney ts'ixuyan'
do not go this I tell you only

dingit'anh," yiłne tr'in'ne degha. Go tr'al
you do," he told him they say his Now gradually
brother.

deg̃ yixĩ ghiqał di tth'editht'andi ^ tr'al yixĩ
they approached the when a straight stretch gradually there
place paddling

ghiqał di xuyił di xuzronin nginiggi ngido'
when all at once it seems inshore downstream
paddled

ts'in' tr'oqał tritr viyed viye tr'igidiliquy
someone wooden canoe dug-out
paddled

yet.
in.

(Song: a-a a-a-a, Yai-ya-a, a-qa a-qa-a ha, ye-he-e-ya,
va-ha-a-ha, ye-he o-hai-i.) The syllables are
without meaning.

"Gon yet! Go xiłdi vido' go vido' xiłdi xelanh.
"This in! Here then in the here the then there is
edge edge something

Agide ngegha dełdhinh ezre' n iy," yiłne. "Eyiggi
That your older firstborn calls is it," he said. That
brother his name

iy vido'. Ngegha dełdhinh n'at nigido'oł," yiłne.
the edge. Your firstborn it is he sings about," he said.
brother

Yixudz engithi tr'idoqogg xitthitr'it'ox niłq'adz
Far forward over the deck his head sways both ways

xiłdi gon yet xiłdi tr'oqał viye tr'igidiliquy
as this in while someone dug-out
paddles

iy yet. Axaxiłdik^ yit... yits'idz xitidhiqanh
it in. So to... to him he paddled

tr'al engithi iy.~ "Egha," yiłne. "Xiłdi got
a little out that. "Brother," he said. "As here
way

doniggi dododz ghiqał hingo ditał'an' yan' ine'
ashore from downstream he paddled while watch well but

yiłne. Ditał'an' yan' ine' xuyiłdi xuyił
he said. Watch well nevertheless suddenly suddenly

xingitił'eł,"^ yiłne. Got n got xiłdik
he may do to you," he told him. Here then here as

xighoniggi tth'eghot nineqanh. Xiłdi ixudiniy˜
from them straight he stopped. Then suddenly
inshore

vidałtuq tr'ixuzro. Yitoyiggi eyiggi
he made a indeed. Immediately that
cracking noise

q'idighidhilinh diggiditititlnek˜. Go eyiggiy
young man started to get up. That that

tr'iyozr ghudz itl'i'itldzix˜ eyiggi iy tilquy.
canoe ribs it was stuck that the spear.

Go yit yixudz yandiyinilghuł ts'in' eniggi
This here with all his might he pulled out and shoreward

yaxa dondiyoq. Dinaggon q'ith vighu dhitonh
he threw it. Man's arm half being upon

ts'in' yighoniggi yixudz te ithit'iq. Eyiggi
as from shore far in water it fell. That

iy yałts'in iy axa che nitr'itlyił iy axa
the other that with also he snatched that with

che donyeloq ine' che che yixudz
also he threw but again again the same

don'idiyoq. Eyigginh q'idighidhilinh. Yałts'in
he did again. That young man. Other arm

iy che vighu dhitonh ts'in' yighoniggi te
it also was upon as from shore in water

ithit'iq. Dinadhi xaxa che tr'itlyił. Ine'. Axaxiłdik
it fell. Man's mouth using also he grabbed it. No use. Then

xiłdi che che yaxadonyelyoq eniggi. Axaxiłdik yilighe'oy
then again using he did shoreward. Then his head

yitghoniggi che te ithit'iq. Axaxiłdik dodo. Axaxiłdik
from shoreward again water it fell. Then all over. Then

dodo xiyaxa tthidixune'onh. "Egha," yiłne tr'in'ne.
all over they destroyed him. "Brother," he said they say.

Agidet an zro ots'i dił'anh ine' ots'in' ditił-'eł
There he indeed so does but so you will do

anh yan'," yiłne. "Yitongo ngido'inh zro xiłdik
he only," he said. "Meanwhile down-one indeed now

ditigheł'elts'in'. Ndigo'inh ixetroth," yiłne tr'in'ne.
you will not serve so. Down-one hard," he said they say.

"A!" yiłne. Axaxiłdik xiłdi ngido' eyiggiy deloy
"Ah," he said. Then then down-river that mountain

xiyeghiqał. Xiyeghiqał ts'in' ngidiggi ngidiggi viq'idz
they paddled. They paddled as up up on it

ttha q'idz ngiliq'uł xuzronchenh. Ałona xiłdi gitr'iłjayh
cliff upon something it seems. Behold then someone was
white showed scraping

di. Ałona che dina dhith iłjayh di. Axaxiłdik ngitthet
where. Behold also man skin he scraped Then by water
where.

xiłdi niggi neqanh. Niggi neqanh yitots'in'
then ashore they went. Ashore they went and then

diquxitidhi'ots. Diquxitidhi'ots yitots'in' yixi
they began to go up they began to go up then there

xoxitidhi'ots xuyił.
they began to then.
go up

Ngidiggi xuts'in' xuzro xivitr'iłthonh
Above from indeed someone saw them

tr'in'ne. Ngiduxsin xuzronchenh
they say From above sure enough

xit'igighets'ok.^ Tr'edha tingił chux tingił
something was lowered Behold bucket big bucket
by rope.

chux tł'eł axa. Axaxiłdik yit xuqagh ngin'
big rope with. Then there at foot ground

ninets'ok ts'in' yixudz noqoggiy... noqoggiy
lowered to as entirely stones... stones

xiyiyet xudetrit tr'in'ne xełedz nixiyinetonh
they put in it quickly they say carefully they placed them

ts'in'. Axaxiłdik xiyitł'el ni'ałdił tr'in'ne.
as. Then they shook the rope they say.

Yitoyiggi yiłne tr'in'ne eyiggi dichidl
Thereupon he said they say he to his younger
brother

sughiluq, "Ay'oogh ay'oogh angidiggi! ay'oogh
dear, "Over there' over there! up there! over there!

angidiggi nidagh," yiłne. Axaxiłdik tixgedr
up there somewhere," he said. Then mink

ngilanh ts'in' ngidiggi xuyeghidiquyh xiłdi
being up he ran in now

yontithits'ok hingo eyiggiy iy nevay ngilanh
it was rising while that it ermine being

ts'in' deg dodixi idedig. Axaxiłdik ngidixi
as here up he also. Then up

xiłdi ganhton got dux dontr'itlts'ok.
when edge here shelf she pulled it up to.

Dux dontr'idhiqonh xuyił viqigitr'idinighiłningh,
Brink she pulled it up when she cut the rope,

tr'in'ne. Eyiggi iy. Vanditl'ichek. Ngitthing ngitthing
they say. that it. It crashed. Down down

vanditl'ichek eyiggi. Eyiggi xuzro go xiyighun'
it crashed that. They indeed here they by her

ditl'itlux̃ xuyił. Go... go yit q'uxet'osr.
leaped then. He here right they walked around.

Axaxiłdik nginiggi ts'in' donxudiyoq. Q'ode ło
Then back to she went. Now then

viyił gidigidhik tr'inedhinh ts'in'. Nginiggi
it missed someone was thinking as. Back

tr'edha yix xudhi'onh. Axaxiłdik doyixi xiłdi
behold house there was. Then down then

xudontithiyo. Yixudz yixi xiyino'usr. Engthi
she went into the house. Everywhere they followed her. Out in room

xuzro chenh ginałch'ux di. Axaxiłdik vav yiłˇ
sure enough (a pot) was boiling there. And then food with

q'uxutitl'inek. Nigitr'inathtth'aq engodz.
she began to take She made Indian ice cream on the other side.

Nigitr'inathtth'aq dina dinatthiłtled. Yitongo
She made Indian ice cream people's brains. Meanwhile

go dina t'osin dina t'osin xełedz ts'in'
here at her back at her back carefully and

xełedz nontr'o'oł dighonegh iy tavasr. Ixutux
carefully she concealed behind her a chopping knife. Now then,

xiłdi "Go eyiggit vaxan'ithinek yan' ine',"
then "This that look out for it nevertheless,"

yiłne tr'in'ne. Axaxiłdik eyiggi vanhgiq
he said they say. Then that ice cream

viq'itr'iniłnek ts'in' yitots'in' xivighu
she finished making and also for them

diyegitr'ighetlaq. Yixudz~ go ghididhux da'
she suddenly threw it Entirely here tanned skin parka
into a (dish).

nixiyighiłcheth~. Go yit yixudz ~gełixi... ^
they brought down. Here in all at once

nixiyidighiłtrit. Antr'a xiyighiłt'et xuq'i
they flung it down. Like they had sucked as if
it

ts'in' xiyitth'og xiyits'in' nonghiłghił.
being they the bowl they to her tossed back.

Ntr'iłchet ts'in' got n go dotthet
She took it and here indeed here at back

nontr'itathtonh xuyił che didiyoq! Yitoyiggi
she started to put it then also it hap- Thereupon
pened!

go eyigginh q'udighidhilinh gitth'ithgi
here that one the young man a feather

ngilanh ts'in' yit ndigheghił. Go vighodixi
became and there he fell down. Here overhead

yixudz~ donet niditl'i'oy xindołtl'itth eyiggi
far in the back rafter it stuck in that

iy tavasr chux. Yit yixudz~ niyitlyił ts'in'
the knife big. There entirely he grabbed and
it out

yitots'in' engan eyiggi donyeloq yiggon q'ith
also across he flung it her arm half

yadz titlt'otth. Yałts'in iy che axa don'eloq.
it cut off. Other that also with she threw.

Dałine' vigighatonoł ts'iło'at. Che yixudz
But nothing will touch him truly. Again same

donyeloq. Che yałts'in iy yiggon che che
he did. Again other one that her arm once more

yadz titlt'otth. Didho xaxa che che diyeloq
he cut off. Her mouth with the same she did

Dałine' viyan' che yixudz donyeloq. Yit
But no use again same he did. There

yilighe'oy	yadzˇ titltux	xuyiggi.	Eyigginh	
her head	he knocked it off	at once.	He	

vichidl	sughiluq,	"Egha,"	yiłne.	"Ixudiniy,"
younger brother	dear,	"Brother,"	said.	"Hurry,"

yiłne.	Yitoyiggi	nigidenitl'iningh	di	iy
he said.	Thereupon	he bent his head		

eyiggi	ngidiggi	yolq'at	antr'a	n	yeg
that	up	smokehole	like	just	a

ditl'iqon'	naq'at̃	xuq'i	dixet'a.	Yixudz	yit
needle's	eye	like	it was.	Right	there

yinothi	dinixeloq,	tr'in'ne.	Eyigginh	vichidl
before him	he went,	they say.	He	younger brother

sughiluq.	Xongałtlux.	Yit	yitl'oyix	xitthidił'o
dear.	He leaped out.	There	after him	his head stuck against

ts'in'	dontithine'	ine'	viche'	yił
as	he tried to follow	but	his tail	with

niłanxuditl'itsitl	eyigginh	nevay	ngilanh	ts'in'
it closed together	that	ermine	he was	as

eyigginh	vegha.	Yit	yighu	non'iliggok	ts'in'
that	older brother.	There	to him	he ran back	and

yixudz	xiyighiłtrith	tr'in'ne	yit.	Axaxiłdik
swiftly	he pulled him out	they say	there.	Then

deg	gilevon	ngin	etley'	xut'anh	yixi	eyigginh
this	pocket	it was	I suppose	he had	there	that

vichidl	sughiluq.	Iy	dit'idolnek	ts'in'
younger brother	dear.	It	he put his hand in	and

yitots'in'	iy'odi	yidong	vixughela'
also	those	anciently	there were

(din diqogg)	xidighene'	iy.	Axaxiłdik	yicheloy
(a rock?)	they called it	that.	Then	his tail end

dixeloq.	"Yeq!	egha!"	yiłne	tr'in'ne.	"Agide
he painted.	"Hurrah!	brother!"	he said	they say.	"Now then

getiy	getiy	engitth'et	idighiłdi	xuyił,"
much	much	you are pretty	just now	then,"

yiłne	tr'in'ne.	Xiłdi	eyiggi	nevay	iy	vicheloy
he said	they say.	So	that	ermine	it	its tail-end

yixudz xudithitl'its. "Agide iy," tr'in'ne,
all became black. "That's it," they say.

"Hey'," ts'an axaxiłdik ngitthe ngitthe
"Yes!," well next toward toward
water water

tr'anxet'ots. "Gila gila xidonghingidoł,"
they went back. "Go ahead, go back down,"

yiłne eyigginh dichidl sughiluq. "Tl'oy ts'in'
he said that to his dear. "Backwards
younger brother

xuyan' avanhtegh tthing nitthixudalning.
only carefully down don't turn downward.

Ngo uxida' xit'itełtth'ił," yiłne. "Yitots'in'
Because you will fall," he said. "And

tl'oy ts'in' xuyan' xudonghingidoł. Got... got
backward only you go down. Here here

niłggudzi xuyozr ts'in' go tasdoł yitongo,"
a very short time here I will meanwhile,"
stay

yiłne. Ts'an xudon... xudontithiyo tr'in'ne.
he said. So then down... he went down they say.

Xudontithitthiyh ghiluq tr'in'ne. Eyiggi iy
He crawled back down they say. He the

tixgedr ngitthing tl'oy ts'in'. Deg an ngitthing.
mink to water backwards. Here right to water.

Deg niłggudz yozr yit ghedo'di ts'an ntithiyo.
Here a little while there he stayed then he left.

Yitots'in' gitth'ithdi ngilanh ts'in' nontithighił
And a feather being he was dropping
down

ts'in' vegha. Deg dodixsin xuzronche
as the older Here from above surely
brother.

xutr'ixeneg ts'in'-ghiluq eyigginh vichidl sughiluq.
carefully that his younger dear.
brother

Axaxiłdik ngitthe xiłdi xełedz dighet'a' di
Then by water then well where it was there

non'idiyo. "He! dixughilingith ts'in' dingit'anh,"
he went. "Well! how long you have been,"

yiłne. "Ngo getiy xuxetroth dodixsin," yiłne
he said. "Well very hard coming down," he said

tr'in'ne.
they say.

Ts'an ts'in'... Axaxiłdik xiłdi viyed
Then Then then canoe

yenxot'ots. Xiłdi dodo. Xutl'ogh dixiditłdaq
they got in. Then no more. After this they will be quiet

ts'in' eyiggin nił'oqay. Axaxiłdik xitidhiqanh.
as that pair. Then they paddled on.

Deg ngido' deg ndagh sre' nixininiłnek.
Here down here where I don't know they stopped.

Deg ndagh sre' nixininiłnek xuyił yixudz
Here where I don't know they stopped and very

vił dixivitathdlen'. Vił dixivitathdlen' getiy
they became sleepy. They became sleepy very

tr'in'ne eyigginh vichidl sughiluq yił.
they say that younger brother dear also.

Xidigał xuzronche nuggi ts'in' dixidiyoq di
Finally indeed to shore they went when

dingit'a ixan engosin dixitht'anh. Deloy
better it had been across they had gone. Mountain

ghotthegh ło got xiłdi nugginegqanh. Ts'an
below right here then they landed. So

etley' diquxidhi'ots yixudz. Yixi
I suppose they went up the bank entirely. There

xiviyił xudoldhik eyigginh go vichidl sughiluq
they fell asleep that this younger brother dear

yił. Deg viłałtingh tr'in'ne. Eyigginh vichidl
also. Here he sleeps they say. That younger brother

sughiluq deg viłałtingh xuyił tr'antithidhit.
dear here sleeps while he began to awaken.

Idiyił nonghidinek tr'edha tr'in'ne gazrile.
He was coming to his senses behold they say someone is singing.

Yitoyiggi idiyił nititl'itthit ts'in'
Thereupon he aroused himself and

nixenitl'i'an'. Ndadong ło eyiggi eyiggi go
he opened his eyes. When indeed that that here

deloy xiyighotthegh viłantl'idaq dodixi
mountain they out from it were sleeping overhead

dongthi xuzronche ghidiquk di. Yitongo
farther indeed (mountain) was it? Meanwhile
was pushed
engthi viloy iy'odi yeg sanhtux ang'egh
out its end those there summer all around

nilividz k'idz yozr q'ugandiyeł antr'a
butterflies little small were flying like

dinaggad xuq'iy iy tr'in'ne. Engthi viloy
mosquitoes as if that they say. Out at its
end
yigint'uq gile yet.
they flew song in.

Yitoyiggi tr'in'ne go eyigginh degha
Thereupon they say here that his older
brother
iniłtrit. "Q'idong!" yiłne eyiggi tr'iyozr
he poked. "Too late!" he said that canoe

yixudz yiyenighiłtlux ts'in' got. Niłq'adz
quickly he leapt into as this. Double-bladed

ti'oggˇ ni'itlyił ts'in' niłk'osin nodi tax
paddle he grabbed and each side twice water

gititlghił. Viditl'iqit eyiggi xivigitr'iyozr
he struck. Something that their canoe
struck
ngine vitl'oy. Yitoyiggi yit yixudz xughidiquyh
its rear end. Thereupon there entirely he popped out

tr'in'ne eyigginh vichidl sughiluq eyiggi
they say that his younger dear that
brother
tixgedr sughiluq. Ngine yit yixudz niłts'i
mink At rear there entirely with both hands

yilo'ełdatl. Yiq'i ~ diditl'inek ~ ts'in' yitots'in'
he clapped on. Covering it with his also
hands
dilo' ghezraq ts'in' got niłts'i yighiłtrik.
his he spit on and here he clapped them together.
hands
"Yeq! egha," yiłne tr'in'ne dinagiviyed
"Hurrah! brother," he said they say our canoe

axaxiłdik etth'et getiy. Gogide yighongthi
then is pretty very. Here now far ahead of him

xodhił ts'in' go dadz xuyan' ditot'ał getiy,"
happening like this only it will be very,"

yiłne tr'in'ne. Axaxiłdik xitidhiqanh. Deg,
he said they say. So then they paddled on. Here,

deg xoqał. Deg ngido' ndadz sre' nixoqał.
here they go. Here down how far I don't know they paddled .

Ixuxuyił go ło got ne, ne chet dhi'onh.
While here indeed island, island point there was.

Go iy ado'ts'in' do' ts'in' tr'ixughididhi'odi
This it downriver down point

iy ts'in' xoqał xuyił go ngido' viloy tr'edhat
that to they went as here down its end behold

xun-gidighe'o engtthegh tax. Tr'edha, tr'edha
stake protrudes out in water. Behold behold

tuxveł vi'ithichith. Ałona łegg chux tuxveł
fishnet is tied. Look fish big fishnet

yet. "Go go... gogide iy vituxvel. Anh ngido'
in. Here here here it is his fishnet. He downriver

anh," yiłne. "Yitongo tr'in'ne angodz adot
one," he said. "Now then they say across far down river

che che deloy che dhi'onh. Yitongo go deg
yet another mountain again is. While this here

dodo' adot xiłdi xunh tr'in'ne. Xughanot,
down from far quick turn they say. Bend,

xughano xutidhi'o chenh. Ado' gidet yixi gide
there is a short stretch and a bend also. Far down it is right there

ngidosin qay xelanh di," yiłne tr'in'ne.
other side village is where," he said they say.

Ts'an axaxiłdik xitidhiqanh ngido'. Tr'edha
So then they paddled down. Behold

eyiggit tr'ixughididhi'odi go edo'ts'in'
that point this down towards

xughanoxidhiqanh xuyił. Go dodo' doniggi qay
they paddled around also. Here below inshore village

ndagh chux xudhi'onh. Qay xut'a che xechox.
how big there was. Village how very it is big.

Yixudz go yit xuts'in' tr'ixidhiqanh xuyił.
Swiftly this towards they paddled then.

Nonsril tr'idilighosr tr'in'ne. "Tr'igidiłt'ighinh
There was a great outcry they say. Princess

vito' yigho'in niłidinaghigholinh ts'in' ts'i
her on account man-killer to
father of her
tr'oqał tr'in'ne ts'in'. Ts'an ngitthet
someone they say as. So in front of it
comes
niqqi xineqanh. Axaxiłdik diquxidhi'ots. Axaxiłdik
they landed. And then they went up. Then

ngiyiggi trałtth'et xuyexighe'ots. Ngiyiggi
below kashim they went in. Inside

xiviq'i diyet'an˜ tr'in'ne. Xivighun' xuyexighedatl.
their own kind they say. To them they assembled.
(of people)

Xighu dixititl... xighu imedz dixadhne'.
them they... by them kindly they began to do.

"Getiy," xixin'ne. "Nginqo xudina' getiy
"Really," they told "Men very
them.
longhin gan tr'iłtthonh di. Agide q'agh
many we have seen. That's back
true
ntuxdiqał yitots'in'. Go xuyił endhuxhil ts'in'.
you go also. Here also don't camp.

Ngo q'agh ntuxdiqał. Ngo getiy nginqo xudina'
Better back you go. Why very men

getiy longhin axa tthetixughedhit. Ngo yixunh
very many have been destroyed. Now you

yixudz ditidhuxnel ts'in'," xiłne tr'in'ne.
same way will not do," they said they say.

Dałine' tr'in'ne, "Viyan' go eyigginh
But they say, "No this this

q'idighidhilinh xidhiłtth'on ts'in' xuyił. Go yit
young man did not listen to them then. Here at

ngitthe yit xudoy xuq'idz niłghun' dixithido
in front there doorway above beside each they sat
other

xuyił. Ngi'in xuts'in' xiditr'ighezreł eyiggi
then. Outside from a shouting arose that

trałtth'et. Idigozrag tthał^ qun' lay oqo ni...
kashim. Idigozrag steambath material to get will...
(name)

nixiyughilayinh anh tthał^ qun' lay oqo tohoł,"
would-be tribesman he steambath material for will go,"

tr'in'ne ts'in'. Yitoyiggi yixudz yit di'et'alts'in'.
they say then. Even for a moment there he did not remain.

Nonghałtlux tr'in'ne. Go eyiggi vichidl
He jumped down they say. Here that one his younger
brother
sughiluq che che yixudz. Che idedig nonghałtlux.
dear also the same. Also he too jumped down.

Ngi'ot tthałyet tthanghiliggok. Go tthałyet
Outside porch in they ran out. That porch

enegh xuzronchenh dhi'onh di iy. Axiłdik
against indeed it was where it. Then
the wall
yidong dinanotthi dong vixughela' ixodi an
old time before us long such it was it
ago
xiyighun' ndighidididałtux ey' iy iy chenh
when they used to tell about it yes it it also

yitots'in' dighiddh q'idz diyidhi'onh. Yitots'in'
and his shoulder upon he put it. Then

go yit xoniggi xitidhi'ots. Nginiggi deg
here there back into they went. Back here
the woods
tr'edha tthitathton' yixudz tthitithiq'ots
behold a narrow trail all well-worn trail

doniggi dodo' ts'in' ngin'qogg ło...nasriligguyh.
back down- towards on land run (up on it).
stream
Deg yixi xo'usr. Qay xunighuł˜ ixighe'ots xuq'i
Here there they walk. Village out of they walked as if
sight
dixet'a xuyił. Go got xuzronchenh niłigitl'ighosr
seemingly then. Here here indeed hastily thrown together

xutlagg xuyozr xudhi'onh. Go ting xuq'idh.
poor little (house) is. Here trail beside.

Xudiginiłcheth tr'in'ne. Yitoyiggi eyiggi iy
It is closed with they say. Thereupon that thing
a curtain

yo'oł yit nidighiłningh. Go q'ith giniłnek.
he carried there he threw down. This he pushed aside.

Tr'anqay tr'anqay tsitl yozr ye niłghok'odz
Old women old women dirty little ones opposite each other

xithido. Dixuzronchenh ixuxuyił xuzronche
sat. Sure enough so indeed

eyigginh giłigginh, "Ighuda' xidan dongan
one one of them "Cousin where across

anh'," yiłne tr'in'ne. Anh˜ dinachoy yozr
she," she said they say. That our grandson little

dinats'in' gan dił'aninh?" Xiłdi niłyił yit
to us what is he doing?" Then both there

xiłdi xuditthixinetthiyh eyigginh vichidl
then they poked their heads in he his younger brother

sughiluq yił. "Ining! dinachoy yozr. Inagh
dear with. "Good! our grandson. Well

didinaghelax xuyił xuyił xungitolneł ts'in'.
you should come to us even though you are to perish.

Inagh didinaghelax. Dingit'a sre' a'ots'in'
Well you should come to us. Better that the same way

ghiluq didinaxithdlagh ayiggin vaxa
they should have treated us those

tthetixughedaggin," xałne tr'in'ne. "Hey ts'an
whose lives were lost," they said they say. "Well so

yitots'in'. Eyigginh giłigginh ggath no˜ ggath
then. Of them one king salmon meat king salmon

t'oddh tr'in'ne yitl'oghe'onh xighun'
strips they say gave to him to them

niłggisr yighe'onh. Yitots'in' eyigginhˆ
each she gave. Then she

che che lighan t'oddh xighun' niłggisr
other silver salmon strips to them each

ghe'onh. "Gon gila," xiłne tr'in'ne. Ngo vileg
gave. "This now," they said they say. Now his dogs

ang'in anginiggi xanthichith. Iy ghun' iy ghun'
over there back there are tied. It by it by

nidagh dituxt'eł ts'in' at dituxt'anh di,"
where you will go that you will do what,"

xałne tr'in'ne. Axaxiłdik tthanxet'ots yitots'in'.
they said they say. Then they went out also.

Yit xo'in xitidhi'ots. Deg nginiggi xo'usr
Away from there they walked. Here back they went

xuyił. Nginiggi xuzronchenh niłts'i dixiditl'i'o.
and at once back indeed a pair were trying to get at each other.

Eyiggi gon giłigginh xitl'oyighe'on xiyighun'
That this one of them she gave to him to them

niłggisr dighiłningh hingo xiyidotuq xighun'
each they threw to while between them

ne'ots. Axaxiłdik nginiggi xiłdi tritr xelanh
they went. And then back then wood was

di nineyo. Nixine'ots. Didlang chux getiy iyi
where he came. They 2 came. Spruce big very it

ngiduxsin nigiyatathtonh. Nodi xuq'i dixet'a'
from above started to topple. Twice like it appeared

ts'in' yits'i xuyeyighiłts'ok ts'in' yit ngin'
as against it he swung (his axe) and there ground

q'i diditl'itsitł. Yixudz yighun' tthidathtrit.
on it crashed. Very much from it he struck off the branches.

Axaxiłdik eyigginh dichidl sughiluq, "Gila,"
And then he to his younger brother, "Come,"

yiłne viyiggi viyiggi ginatthayh," yiłne.
he said under it under it put a brace," he said.

Ts'an yixudz ghiluq diyeloq. Axaxiłdik
So thus he did. And then

tth'ixunedr xiłdi xiłdi yiyix nithitthiyh.
in the middle then then under it he braced himself.

Ngine, nginet vidilo' ngan' q'idz yidoggisr.
Behind, behind him the end ground on dragged.

Yitots'in' eyigginh dichidl sughiluq idinathi
And him his younger brother before him

niyititltanh. Eyigginh iy giłigginh xitl'o-
he sent. That which the one of them

yighe'onh yitl'onyighelo ts'in'. Iy iy che
he gave to him he gave him back then. It also

xighun' niłggisr niyidighiłningh. Axaxiłdik
to each one he threw. Then

xiyidotuq xighun' nixet'ots. Axaxiłdik ngitthing
between them they went past them. Then down

eyigginh trałtth'e xudoy niyidighiłtsitl. Eyiggi
that kashim door he suddenly dropped it. Right

ngiyix trałtth'e ngidixi łats yił nighedzaq.
down kashim overhead earth with fell down.

Eyiggi yit yixudz eyiggi iyi xiyaxa yidenathtthatl
Right there that which with they felled it

iy axa yixudz yaxa tthetixune'onh. Xiłdi
it with also with it he chopped it into bits Then

niłto'ithitsets ts'in'. Ey' godadz diyeloq
he smashed it to pieces. and. Yes so he did it

ts'in' yitots'in' xuyenxot'ots. Ngitthe eyiggit
and then they went in. Down there

donxitht'ots. Ngitthe yit niłggudzĩ xidodhił.
they got up. Down there a little they waited.

Xuyił eyiggi zro ngi'in xits'i xidi...
All at once outside from they...

xiditr'ighezreł." Nixiyughilayin ˆtthał ghined
they shouted to them. "Tribesman-to-be steambath material

noqoggiy oqo xitodił," tr'in'ne ts'in'. Yitoyiggi
stones for he will go," one said then. Immediately

q'agh nonghiłtlux eyigginh vichidl sughiluq yił.
back he leaped down that his younger brother also.

Axaxiłdik ngitthe xidigiviyed xiłdi ghun'
Then down their canoe then to

tthanxidet'ots. Ts'an engan nonxitithiqanh.
they went down. So across they paddled.

Engodz xiłdi deloy ghotthegh xiłdi nuggi neqanh.
Other side now mountain below then they landed.

Engodz yit xiłdi yixudz donxiyidine'onh eyiggi
Other side there then very they filled it up that

iy tr'iyozr. Xidigał yixudz eyiggi vigighudz
it canoe. Finally really that its gunwales

q'idz zro ntathdlingh ts'in' dixiyeloq. Axaxiłdik
close to rippling they did. Then

yiyenghidiyo eyigginh vichidl sughiluq yił
they got in that his younger brother also

yiyenghidiyo. Nonxitithiqanh. Engan dałine' got
they got in. They went off. Across but here

gotˇ tth'iłtonedr tth'e tth'iłtonedr xuts'an-
here out in the middle still in the middle to there

xutili'o xuyił. Ngidodz xuzronchenh antr'a t'asr
they had not yet reached. Downstream indeed like charcoal

q'iˇ dixudiyoq di. Ngidodz te q'idzˇ xudidiq'otł~
as it became where. Downstream water on it (water) got whitecaps

yixudz. "Agide," yiłne go eyigginh vichidl
all. "There," he said this he his younger brother

sughiluq axaxiłdik, "Yit xo'in qul," yiłne.
dear then, "There after nothing," he said.

"Che at," yiłne. "Ndadz^ dasroneł?" yiłne. Deg
"That's right," he said. "What shall we do?" he said. Here

dododz xuyił srix titlyetr eyigginh vichidl
closer yet he began to cry that younger brother

sughiluq. "Dalik," yiłne. "Inagh dalik," yiłne.
dear. "Stop it," he said. "Enough, stop it," he said.

"Che go dina axa tthetixunedhit. Q'idong dina
Also here we are destroyed. Already

axa tthetixunedhit di dalik," yiłne. Yixudz
we are destroyed so stop it," he said. Right

go xivinedr yit dighelo. Yixudz "Getiy gits'in',"
here close to them there it (storm) came. Right, very bad

tr'in'ne. Yitoyiggi "Dodixi," yiłne. Dodixi
they say. Thereupon "up," he said. On top of

sit'odz xuldingaldhiyh," yiłne. Go yixudz
my back strike," he said. Here right

yighonesrin xontthighidiyił ts'in' yit'odz
behind him he stuck out his head and his back

xilditl'idhiyh. Axaxiłdik vidhagg tr'igidit'iq
he struck. Then his throat popped out

dixùzronche eyiggi iy eyiggi idighił noxeldhit
sure enough that it that at time he was born

vidho tr'iyidighiłningh noqoggiy. Angan yixi
his he threw into it stone. Across over
mouth
yeg yeg q'idighutux didijik tr'ixuzro totth
there some places waves only. waves
sprayed
tthiłq'i didijik ^ engan. Engan yixi non...
on top spray across. Across there over...

nonxitithiqanh deghatl ts'in' ey' deghatl
they went over it being calm yes being calm

ts'in' yixi nonxitithiqanh hingo. Do'egh
as there they went across while. Just beyond

yixudz antr'a n yeg valgats dhidlo xuq'i
all like it was boats are as if
phrase omitted
xiłdi totth. ^ Yit hey' teq'avon. Xuzronche dhi'onh
though waves. There yes shore. Indeed it is

di eyiggiy iy noqoggiy. Dhonyidalningh. Ts'an
where that it stone. He swallowed it So
again.
axaxiłdik xidigitr'edr xiłdi diqonxiyititl'itek
then in their summer then they brought up
parkas
eyiggit noqoggiy. Ngiyix yixudz qun' q'at
those stones. Down right fire place

engthi yixudz doxixudiniłdzaq. Axaxiłdik
out wholly they filled. Then

xiyiq'iniłnek ts'in' yixudz ngitthe donxitht'ots.
they had finished as all over they got up.
doorway
Yitongo ngin xiłdi xighu ggoł dixił'anh eyiggi
Meanwhile indeed then they crowded around them those

xiviq'i diyet'anhin "Dinaxoldhid telał,"
of their own kind "Our partner you will be,"

xałne ts'in' xuyił ts'in'. Xiłdi a yixudz
they said and then so. Then now just

dixin'ne ts'in'. Getiy yuxghutr'etsing' ine'
they were as. Really we are reluctant to but
saying give you up
an'at ndadz xo'in?~ xixin'ne. Hey'? Ndadz ndadz
that's what must be they told So? What what
them.
xax dasroneł? Ndadz xax dasroneł? ne.^
then shall we do? What then shall we do? he said.

Axaxiłdik xighun' tr'idinengił. Xiłdi eyigginh
Then to them one brought in Then he
(wood).
xighun' tr'idinengił ts'in' yitots'in' engthi
bringing in wood also middle of
room
xiłdi tso xiłdi tr'ititltsenh. Eyiggi
then cache then he built. Those

noqoggiy yił xiłdik vitux niyelyo~ ts'in'.
stones with then amongst he placed it.

Yitongo tingił yet xiłdi te xits'in'
Meanwhile pail in then water to them

xuyenghidiqonh. "Deg n gan sre' lay gon?"
they brought in. "This thing what is it for this?"

xałne ts'in'. Axaxiłdik viq'itr'iniłnek ts'in'
they said then. Then having finished

ngidiggi trałtth'et xuq'idz xudoy xudixuniłtsen'.
up kashim upon smokehole he blocked up.

Viq'itr'iniłnek ts'in' yitots'in' xiłdi
Having finished also then

ntsigighanhtl'ot dixunałt'a tux xiłdi tr'iditlq'un'.
at the corners all of them then he kindled fire.

Axaxiłdik tthantr'et'ots ts'in' yitots'in' xiłdi
Then he went out and also then

ngi'ot. Giggaddh xuq'i nighintl'iquy xiłdi
outside root as if shaped by cutting then

xudontr'idiniłtsitl ngi'o tthał yet. Axaxiłdik^
he closed the doorway out porch in. Then

yolq'it nitsigighanhtl'ot dixunałt'a tux
smokehole corners all of them

viq'ixelan che xitr'athdlo. Iy xiłdi yixudz
skins of whale oil also he brought out. This then entirely

vivitr'itadhinek eyiggi ngiyix ditidhiq'un'
he stripped that below was burning

ts'in'. Eyigginh vichidl sughiluq, "Viyan',"
as. That his younger "No use,"
brother
ne. "Gila a nginegh nixelyax," yiłne. Deg
said. "Come there back search," he said. Here

yixi nixuditrit xuyił dichinhq'idh xechox di
there he felt at once a crack big where

xuq'i... xuq'ixelyo. Yit xuyegheyo. Xiłdi
like... he found. There he entered. Then

idedig nevay an'ithilat ts'in' yit xuyegheyo.
he also ermine having become there entered.
again
Ngi'in ts'in' yitots'in' xiquxine'ots. Ngi'egh
Toward then they went through. Out there
entrance
yiggi xitathdo'.
down they sat.

Ts'an deg... nigidendhiq'onh ts'in'ˆ qun'
So here... the fire died down as flames

igathdlat xuyił xiłdi eyiggi ngiyiggits'in'
played above then they that downward
coals
xuyenxot'ots. Xiłdi xuzro vanxiditl'itth'onh
they 2 went. Then indeed they heard someone

di ngi'in iy yadz tr'atidhi'onh ts'in'.
where outside that taking it (stump) away.

Xighun' tr'et'ots. Ngitthet xuzronchenh.
To them one came in. Down sure enough.

Yixudz dadz yixudz xithitl'enh ts'in'
Just so entirely clothed

dixuzronche dixathdo di eyiggin. Axaxiłdik
surely they sat where they. Then

eyiggin ngi'egh xiłdi ngiyiggi donxixeloq.
those outside then down they went.

Yux! yit xuzronchenh xathdo di!
Oh! There sure enough they sat!

Xighun' srigixugidithdhet. "Hn! Ndagh oxdo'?"
They were thankful. "Well! Where were you?"

xixin'ne ts'in'." Ndadz gogidet hey'? Xeledz
they said to them. "Where right here isn't it? Well

xuzro ghilechenh idangasrołdax di got. Dina
indeed it seems we should have had here. Us
a steambath

giłid tr'ixudinighiłjit xunaxdi. Gogide nitr'et'il,"
smoke almost choked almost. Look, we did not
dress,"

ts'in' xuyił yitots'in' yixudz xin'ne ts'in'.
and then also entirely they said then.

Ts'an axaxiłdik dodo. Axaxiłdik ghiłghatl.
So then that's all. Then it got dark.

Ghiłghatl yit yitots'in'. Axaxiłdik ghiłghatl
It got dark there also. Then it got dark

ts'in' yitots'in' ngi'in xiłdi yits'i tthineyo.
since then out there then to her he went out.

Eyigginh vigho'in dixit'an tr'igidiłt'ighinh.
That to whom they had come princess.

Hey! Yighun' ngin xudineyo eyigginh vichidl
Oh! To her it was he went in that younger brother

sughiluq yił. Ts'an yit yighun' yighu yighu
dear also. So there by her right by her

tathdo'. Hingo xiłdi "Tthinghingidoł," yiłne.
he sat. While then "Go out," he said.

"Ngiyiggi gila netayh." Ts'an yixudz ghiluq
"Down come lie down." So just so

didiyoq. Axaxiłdik nodi nadhoł xuyił at xiłdi
he did. Then twice he slept then that then

nosridiqał. Ngo sidithniqayye ghiluq xivighun'
they paddled Well my parents dear about them
away.

tsixene ditl-'anh getiy. Idighun' xithineg~ ts'in'
anxious I do really. They can't work for themselves

ine'. Dadz dist'anh ts'in' yitots'in'
though. Thus I do as now

xivighun' tsixene ditl-'anh. Getiy," ne
about them anxiety I do. Really, he said

tr'in'ne. Ts'an viyed ye x^{u}yighiłtanh tr'in'ne.
they say. So his canoe in they put her they say.

Eyigginh tr'igidiłt'ighinh. Eyigginh dichidl
That princess. That his younger brother

sughiluq anh didrogg xunagh nonyiniłtanh hingo
dear one his breast beside he placed while

eyigginh tr'igidiłt'ighinh viyed yenighiłtanh.
that princess his canoe he put into.

Nixitithidatl.
They went off.

Ts'an in... ngine' yiggit ngine' ts'in'
So that's it. Upriver there upriver to

xoqał tigitlcheth disne. Iy xiyighun' ididatl
they paddled net is set I mentioned. That beside he came

ts'in' yitots'in'. Yit xiyidhitlghanh eyigginh
as also. There they killed her that

niq'ołonh. Xiłdi eyiggit vito' tuxveł ghun'
woman. Then that her father's fishnet at

yitots'in' edi yixudz genht'a nixiyiniłtanh
then entirely naked they put her into

ts'i eyiggi iy tuxveł. Gigguzr xiłdi
into that the fishnet. Float line then

xiyitlchith. Hingo iłt'et nixitithiqanh.
they tied. While still they went on.

Ts'an ngine' deg ngine' nidaghˇ sre'?ˇ
So upstream here upstream where I wonder?

Axaxiłdik ngine' eyiggit eyiggi eyiggi vighu
Then upstream there that that to him

vighun' nineyo ghiluq di yiyił ni'idiqanh.
to him he came luckily where with him he came back.

Axaxiłdik yit diqonyitltanh tr'in'ne eyiggi
Then there he put him ashore they say that

t^{i}xgedr sughiluq. "Gila," yiłne tr'in'ne. Gan
mink dear. "Now," he said they say. What,

gan ixan go yitl'o... yitl'ogighiłnek.
something this to him... he gave to him.

Yitl'ogighiłnek tr'in'ne. Gan gila' ngiye'
He gave to him they say. This come yours

tolał," yiłne. Axaxiłdik diqon'ithiyo ghiluq
will be," he said. Then he went ashore

ts'in' yitots'in. Axaxiłdik ditthigits'igh
as then. So then his hood

ni'iniłnek. Tixgedr ngilanh ts'in' yit
he pushed forward. Mink he became as there

q'u'edoyh. Go xiłdik vidrogg xuliq'uł xuyozr
he walked. Here then his breast became a little
white

yitongo tr'in'ne. "Agide xiłdik diwhi ts'in'
meanwhile they say. "There now well then

dingidiyoq getiy engitth'et," yiłne tr'in'ne.
you have done very pretty," he said they say.

Hingo xiłdik engan ine' nontithiqanh gegha
While then across never- he went over his brother's
theless

didithniqay sughiluq ye eyiggi xighun'
parents dear then on their account

idigidet... idigitithitthiyh ts'in' teq'avon.
he... he pushed him from shore.
shore

Niłq'idh yit xinxighe'o. Dixuzronchenh. Yixudz
Side by side there they were sitting. Sure enough. Right up

xighun' nixidiqanh ts'in' diqon'ithiyo. Xiyoqo
to them paddling close he went ashore. To them

xinayh tr'in'ne. Ngiyiggi xits'i tr'in'ne ghiluq
he called they say. Far down from there they say

dixitiłniyh. Xiyoqo xinayh tr'in'ne. "Ngo
they hear a To them he called they say. "Why
noise.

q'idong iy tr'athdlat. Yitots'in' inagh
of the past we have begun and please
to be.

didinadałdhik," xałne. Axaxiłdik ngidiggi
leave us alone," they said. Then up

diqon'ithiyo. Ditso q'i dodhiyo. Nił'in
he went. His cache upon he went. Both

gitsighathda' xiłdi xits'in' tthan'elyo
marten parkas then to them he took

xiłdi xindighelo xiłdi iy'odi sanhtux atthegh
and then he put them and those summer by water
on them

nichiyath xelanh ts'in' xinxighe'o ts'in'.
hummocks being they sat side by side.

Yitots'in' yit xathdo ine' xidigał xuzro n
Then there they sat but finally indeed

nigeday ngilanh ts'in' nidinelningh di. Ngido'
hawk being he flew off suddenly. Down

ey' q'agh. Eyiggi xuts'in' nixidedatl yit.~
yes back. Those to them they went there.

Gełixi yixudz eyiggi ngido' qay xuts'i
At once really those down- village to them
river

ngi'odi dinitht'uq di nidixidiłniyh dixuzronche.
close he flew by when they were excited indeed.

Ałona xiłdi xiyoqo din'ne di eyigginh niq'ołonh.
You see, then they were talking then that woman.
about her

Axaxiłdik go qay ghoniggi didlang ngith~ yixudz
Now this village behind spruce tall so

yit~ xondighe'oy loy dinitht'uq~ xuyił xuzronche
there at the top end he landed then indeed

nonsriltr'idilighosr go qay. Inigozrag ginighe'oy
they set up a shout that village. Inigozrag his tree

q'idz don'initht'uq tr'in'ne ts'in' xiłdik go
upon he has landed one said as then here

nonsrilxidołdaq~ xiłdi xixutitldheł hingo. Axaxiłdik
they all shouted then they rushed while. Now

yixudz antr'a vits'in' xidighelyak xuyiggi
just like it to it they banked as soon as
up (earth)

xiyik'odz niginetotl xuyił. Diginathtl'enh~ tr'in'ne.
from them he kicked it then. He got snared they say.

Ts'an xiyiyił yidenathtonh. "Dingit'a di go
So they drew him down. "I wish

ixudiniy q'aveł yet tr'isighitltay ts'in'
quickly snare in they would let me go as

ngi'in ts'i sughiluq ye ayiggi tthuxdi qay
yonder to dear those over there village

xuche ditl'itth'en ^ sighitltay," Yentr'atitl'iningh,
end who live let them bring me," he thinks

tr'in'ne. Yitots'in' yixudz dixiyeloq. Q'aveł
they say. So then entirely they did. Snare

yet tr'ixiyiniłghił ts'in'. Yitots'in' "Ngi'in
in they pulled off so. Then "yonder

gila ngi'in gila yuxgitsiy sughiluq xivigho'odz
now yonder now your grannies dear to them

yinuxłtayh ixudiniy xiyatilvadr," xałne. Yixudz
take him quickly they will cook him," they said. Just so

dixiyeloq. Xighun' xudixiyiniłtanh. "Ighuda'
they did. To them they took him in. "Cousin,

gila ixudiniy," yiłne. Yixudz tthe'itlch'ił
come quickly," he said. Just so they pulled off the skin

yit xiyighoned tthagg nigidiniłningh ts'in'
there for it fireplace they put on (pot) and

yitots'in' yixudz xiviyił ginighałch'ux ts'in'
also all of it together it was boiling as

dixiyiniłqon' ts'in' xiyighehon' ixudiniy.
they dipped it out as they ate it hurriedly.

Yixudz eyiggi xiyitth'in yił xiyitth'ithgi
Everything its bones too its feathers

yił. Engthi xudidighengił. Yitoyiggi ngi'ot...
too. Out (in fire) she threw it. Immediately outside

ngi'ot antr'a nontr'ighiłquyh xuq'i. Axaxiłdik
outside as if he had jumped down like. Then

yixi yeg gan che gan che go deg ngin'qogg
that there something something here on its surface

vixelaninh tritr iy'odi eyiggi xiłdik diggi
which is wood those things now up

ts'in' ngin'qogg xuq'a ntitl'inek ine' che godeg
to on earth he tried to get but again here

xuts'in' non'idoyh ine' xitthe'iłquyh q'agh
from he goes so far but he bumped his head back

yiggits'in'. Yixudz yixi yeg gidingidz yił edi
downward. All else grass also everything

go vixelanh ngi'egh... xunithinek.
here that is outside he attempted unsuccessfully.

Axaxiłdik che che gełixi che dinyeloq yixudz
Then once more once more he did entirely

xixudenol ts'in'" dixuzronche. Ngidiggi xoniniliq'ak. ^
he never touched indeed. Up he soared.

Ey' gogide deg ngin'qogg xuzronche go do'egh
Yes. Here here surface of earth for sure here around us

q'odet nginqogg xelanh xuq'i yixudz ngine'
now on earth it is like very much upriver

ts'in' ts'ixunagh don'idiyoq. Eyiggi dithniqay
to only he went. Those parents

sughiluq ye dighałtth'e'di xuts'idz. Gełixi
dear where they were towards. One

yixudz yit donxeloq ine'. Dałine' iy che che,
moment there he arrived even. But there again,

che nildhodi ts'in' di'et'alts'in' q'agh che
also very long not remaining back again

q'agh che ngido' ts'in' don'idiyoq. Che gełixi
back again down river to he went. Again at once

yixudz ngido' yit donxeloq eyiggi iy. Eyiggi iy
all down there he arrived that one. That one

didlang˘ loy che don'ithiyo. Ixuxuyił nonyidołtanh.
spruce top again he alit. Same time everyone screamed.

"Inigozraq ginighe'oy q'idz don'ithiyo-" vazrne ts'in'.
"Inigozraq his tree upon he has alit" saying.

Che nixixuditldheł yitoyiggi dadz gidenitlningh di.
Again they rushed to it thereupon thus he looked sidewise.

Go xuzronche q'aveł yetthighił'o. Yixudz ngithi
Here indeed snare he stuck his head. Thus away

yiniłtrit hingo k'odz yan-giditotl. Axaxiłdik
he pushed it while off he soared up. Then

ngine' iłt'et. Axaxiłdik ngine' eyigginh
upriver again. Then upriver them

didithniqay sughiluq ye ghodixi xiłdi
his parents dear above then

che don'initht'uq. Yit dighedo' ine' xiłdi
again he alit. There he stayed but then

viyan'. Axaxiłdik dodo xiłdik. Axiłdik k'odz
no use. So then that's all then. Then off

yan-giditotl axiłdik. Ndałts'idz sre'?
he soared up then. Where I wonder?

Dodo yitots'in'.
That's all then.

Ey' idixunili'on'.
Yes, the end.

Yuk.

THE AVENGER

Note. Variants of this story are known in other Athabaskan groups, and on the Northwest Coast. The child born by magic to parents who have lost their other children is a widespread theme. The child's difficult birth seems to echo a similar incident in some of the stories of the Birth of Raven. Like other heroes in stories of this group, the Avenger has an animal helper, vanquishes a cannibal woman, receives counsel from two poor old women, and performs seemingly impossible tasks for his father-in-law. His killing his wife is reminiscent of a Raven story. Most of the episodes in this account are sketchy and rather confused, as if the storyteller had been only outlining the story rather than telling it in the usual way; it is likely that such was the case, since hero stories like this one may have taken many hours to recite in full.

A certain couple were living all by themselves. They had lost all of their children. They looked forward to nothing from then on. The husband turned entirely away from his wife. And then he made a doll of bone. For many days after he had finished it, he did not tell his wife about it. Then one morning, just after dawn, the husband awoke while his wife was still sleeping. She was lying there. Then he put the doll upon her belly, and laid his hand on it. Finally it disappeared. Then they both slept.

Yes, that is what he did. Then his wife awoke. It had not yet been light when he had done that thing. So the poor woman arose. They got up as they usually did, and ate whatever food they had around.

So they did, and after two nights had passed, they awoke in the morning. Then the woman turned to her husband and said, "Where are you? Look, I am going to have another child," she said to her husband. "Oh?" he said. "Are you indeed?" "Yes." And then, all at once, her pregnancy began to show. She grew very big. Her strength failed. Finally it was completed, all in an instant. The time came for the birth, and her labor pains came on. The husband went up on the cache to get things. He picked up some summer (caribou) skins and brought them down and put them under her. While she was in labor, he went out to the shore and got some little stones. These little black stones he threw on the fire. Then suddenly it was all over:

the baby fell down, and behold, it was a little boy. His father was really happy. He cut off a strip of caribou hide and wiped him off. Then he cut the umbilical cord and threw it in the fire. He took out the little stones from the fire—they were as hot as coals--and threw them into the baby's mouth. Then he put an ermine skin, only as big as a mouse skin, into the baby's mouth too. The baby swallowed these things. Then he put a feather into the baby's mouth, and that too he swallowed. That was all. Then he wiped him off, and wrapped him up in swaddling clothes, and his dear wife too, he took care of. He did all her chores. Very soon the baby began to walk around. His wife became well, too. And they began to enjoy themselves. The baby began to grow large. He began to walk, and to go around outside. One time he was walking around outside.... [and he discovered something that made him ask his parents where the other people who had once lived around there were.] "We are the only ones around here," they said. "We are the only ones." But they were lying to him, even though they said they were the only people around.

When the boy was walking around, he came upon a place where there had been a big village, with winter houses. And he thought hard about what they had told him. He said nothing about what he had seen. And so he grew up.

"Why, we are the only people who have ever lived around here," his parents said. "That's all." And so the boy grew up, and he became a very good hunter. All around their settlement game was hung up. Finally, since he persisted, his parents grew tired [of lying to him]. "This is what happened," they told him. "You used to have a lot of relatives who lived here, but they all went away, even the last one, and never came back to us. That was the end of them, and of this village." "What shall I do, then," he asked them. "Just as you said," they told him.

Soon the river broke up, and the boy became impatient with them. All the ones who were lost went downriver. They went down there, away from their people, and nobody knew anything more about them.

So then he made a kayak. Finally, when it was time for him to go, they were unwilling to give him up. However, he would go. He put women's clothing in the boat--I wonder why? Then they went down to the shore with him. They stood up above him while he was loading his canoe. Then he got into the canoe. "We will be very worried about you, dear," they said. "I know, but never fear, I will come back soon," he told them.

"Yes, indeed," they said. And so he pushed off from shore. He paddled away, looking back at them. Side by side they sat on the shore, his dear parents.

Then he paddled down, and over to the other side of the river. He paddled along the other shoreline. Then on the shore, downriver from him, he saw something running. Behold, it was a mink. It stopped on the shore just opposite him. It sat up on its hind legs. And it pushed back its hood [the skin of its head]. It called out to him. "Older brother," it said to him, "take me into your canoe, and I will go with you." So the young man paddled to shore. It said to him, "When all your relatives came by here, I said the same thing to them, but they paid no attention to me." Then he went to shore to it, and it got into the canoe behind him. And then they both set off paddling. Down the river they went, far, far down. Down below them was a mountain, extending across, obscuring everything else. "Down there," said the mink. They continued toward it and soon reached it. "Right down there," he said. So they kept paddling. At last they paddled to the mountain, which seemed to block off the river. The mink told the man, "Do only what I tell you. Do not go against it, do only what I tell you," he said. So gradually they paddled nearer to the place; they paddled down a straight stretch, and suddenly someone appeared downstream near the shore, paddling in a wooden dug-out canoe.

[Here a song is sung.]

"Here! Here is something! He is saying the name of your firstborn brother!" said the mink. "That one on the edge. He is singing about your firstborn brother." His head was swaying far forward over the deck, while the person paddled along in the dug-out. And he paddled up to him. "Watch out, brother," said the mink. "Watch him carefully as he paddles, for he may do something to you suddenly." Then the person stopped right inshore from them. Then, suddenly, he made a cracking noise. Right away, the young man took the spear that was thrust into the edge of the canoe, and with all his might he pulled it out, and threw it toward shore. It fell into the water, half the span of a man's arm from shore. Then he grabbed the other [spear] and did the same with it, but it also fell short. Then it was all over [for the stranger]. They destroyed him. "Brother," said the mink, "that's that. He would have done to you what you have done to him. However, there's somebody downstream who will be harder to beat." "Okay," said the man. And they paddled on, down the river. And as they were paddling along, up on the cliff appeared something white. Behold, there was someone up there scraping a skin. And it was a human skin she was scraping. So they went ashore some little distance from it, and began to climb up the hill, up and up they went.

Then the person up above saw them. From above something was lowered--a big bucket on a thick rope. Now the ground at the foot of the cliff was just stones, and so they quickly put stones in it, and then they shook the rope. Then the mink said to his brother, "Quick! quick! go up over there!" Then they turned into minks and quickly ran up the slope--the man too. And then, when the person above had pulled up the rope to the ledge where she was, right on the brink, she cut the rope. Down it crashed, down to the foot of the cliff. And then they leaped up right by her. They walked around there. They followed her as she walked back down to her house, they followed her everywhere [in the form of men]. Out in the middle of the room there was a pot boiling. She began to prepare food. She made "Indian ice cream"; she made it with human brains. Meanwhile, she carefully concealed her chopping knife behind her back. "Watch out for it anyway," said the mink. Then when she had finished making the "ice cream" she quickly put it in a dish for them. She gave it to them, and they pretended to gulp it down. As if they had devoured it, they handed the bowl back to her, though they had actually thrown it aside. She took the bowl and began to replace it at the back of the house. And then the young man quickly turned himself into a feather, and the knife [that she had turned and thrown at him] passed over his head and stuck in the wall at the back of the house. [He turned back into a person and] grabbed the knife and flung it across the room, and cut off one of her arms. With the other arm she threw it back. But nothing could touch him--he did the same thing again, and cut off her other arm. She threw it back with her mouth, but to no avail--he did the same again, and cut off her head. The mink said, "Brother, hurry!" He bent his head [and turned back into a mink] and up through the smokehole, that was as narrow as a needle's eye, he went in a flash. His younger brother [the mink] followed right after him, but as he leaped out, the smokehole snapped shut on his tail. His older brother, in the form of an ermine, ran back quickly to him and pulled him out. Now the younger brother had something in his pocket. He put his hand in and pulled out what they used to call "ngin qogg" (a kind of stone). And then he painted the ermine's tail-tip. "Fine, brother!" he said.

"Now you are really pretty!" And that is how the tip of the ermine's tail became black. "That's that," they said. "Indeed!" And then they went out again [to the cliff]. "Go ahead, go on down," he told his younger brother. "Go down backwards, and be very careful, and don't turn around, because if you do you will fall," he said. "Just go down backwards. I will stay here for a little while," he said. And so he went down. He crawled down. The mink came down backwards. After a little while, the older brother turned into a feather and dropped down. His younger brother was carefully climbing down the cliff and eventually got down to where he was. "Why, how long you have been!" said the man. "It was really hard getting down," he said.

So then they got back in the canoe. They weren't going to have any more adventures. They paddled on, and somewhere down the river they stopped. They became very sleepy. The younger brother got very sleepy too. Finally they went to shore; it would have been better if they had gone to the other shore. Right below a mountain they landed, and then they went up the bank. There they fell asleep, both of them, and they slept. After a while, the younger brother woke up, and as he was coming to his senses, he heard singing. He aroused himself and opened his eyes. There was a part of the mountain above them that extended outward, and out on the end of it were little butterflies, flying around like a swarm of mosquitoes, flying around out at the end of the mountain singing.

Thereupon he poked his older brother. "Too late!" he said, and quickly leapt into the canoe. He grabbed a double-bladed paddle and struck the water twice on each side. Something struck their canoe on the rear end. At that the mink just popped right up in the air, that little mink. He clapped both his hands down on the rear of the canoe. Covering something with his hands, he spit on both his hands and clapped them together. "Fine, brother!" he said, "Our canoe is really pretty now! Something is really going to happen down ahead of us!" he said. And so they paddled on. On and on they paddled, how far I don't know, and eventually they came to an island. They went to the downriver end of the island, and at its end they saw a stake out in the water. There was a fishnet tied to it. There were big fish in the fishnet. "Here it is, his fishnet. The downriver person," he said. "Now, they say that far down and across, there is still another mountain. And down from here there is a sudden bend. There is a bend, there is a short stretch and a bend also. And far down there, right there, there is a village on the other side," he said. And so they paddled down. And down toward the point, they came to the bend, and below it on the shore was the village. What a big village it was! They paddled swiftly toward it. Then there was a great outcry. "Someone is coming to the princess whose father is a man-killer on her account," they were saying. And so they landed at the village, and went up the bank. They went to the kashim. It was just like their own, they say. The people gathered around them and began to treat them kindly. "Really," they told them, "we have seen many men [come like this]. You should go back. Don't camp here. It would be better for you to go back. Many, many men have been destroyed. Don't let the same thing happen to you," they said. But they replied, "No." This young man didn't listen to them. There at the doorway they sat side by side. Then outside the kashim a shout arose. "Let the would-be tribesmen get material for the steambath," someone said. He did not remain there even for a moment. He jumped down. His younger brother did the same. They ran out from the porch. There was something standing there in the porch, a kind of implement people used in the old days, and this he took and put it upon his shoulder. Back behind the village was a narrow, well-worn trail that ran downstream on land, and there they walked. They walked out of sight of the village, and there they came upon a poor little shack beside the trail. It was closed with a curtain. The man threw down the thing he carried and pushed aside the curtain. There were two dirty little old women sitting opposite each other. And one of them said, "Cousin, who is this? What is our little grandson doing to us?" Then both of them, the man and the younger brother, stuck their heads in. "Good! Our grandson! It is good that you have come to us, even though you are going to die. It is good that you have come to us. It would have been better for them if those who lost their lives had treated us this way," they said. Then one of them gave the men strips of king-salmon meat, and the other gave them strips of silver-salmon. "Take this," they said. "Now, his dogs are tied up back over there. This is what you must do when you go by there," said the old women. And then the men went out. They walked away from there. They went back in the woods, and indeed, there were a pair of dogs, trying to get at each other [across the trail]. He took what the old women had given him and they threw these to each of the dogs, and thus they passed between them. Then they arrived at a certain spot back in the woods. There stood a big spruce that was throwing down [sharp branches] from above [at them]. The man swung his axe twice, and down to the ground it crashed. He struck off all its branches. Then he told his younger brother, "Come, put a brace under it." And so he did. And then he braced himself in the middle of it, with the end dragging behind him on the ground, and he sent his younger brother before him. He threw [the fish strips] that they had been given to the dogs again, and again they were able to pass between them. And then he carried the log right to the kashim door and dropped it there. The earth [of the roof] fell down inside the kashim. Right on the spot, with the axe with which they had felled it, he chopped it into bits, he smashed it to pieces. And then they went in. They waited a while down in the kashim. Then from outside, someone shouted to them, "Let the would-be tribesman go for steambath stones!" Right away he and his younger brother leaped out. Down they went to their canoe, and they paddled across the river. Below the cliff on the other side they got out, and filled the canoe up until the water rippled at its gunwales. Then they got in and started back. But when they had barely reached midstream, the water became dark as charcoal on the downriver side [this is a sign of a storm approaching]. "Look there!" cried the younger brother. "There's nothing there," he said. "That's right," said the older brother. "What shall we do?" As it got closer, the younger brother began to cry. "Stop it," said the man. "That's enough, stop it. We are going to be destroyed anyway, so stop it." Right up close to them it came; it was really bad. Then the man said, "Get up! Hit me right here on my back!" He stuck out his head, and his younger brother struck him right on his back. And out of his throat popped the stones that he had been made to swallow when he was born. All across the river the water was so stirred up it was nothing but spray on top of the waves, but as he did this, it became perfectly calm, and they went across as easily as if they had been in a big boat, in spite of the waves. They reached the shore, and there was that stone. He swallowed it again. Then they brought up the steambath rocks in their summer parkas. They filled up the whole fireplace, and when they had finished, they got up in the doorway. Then the people like them crowded around them, saying, "You will be our partners." They were saying, "We are really reluctant to give you up, but that is what must be." "Oh? What shall we do now? What shall we do now?" said the man. So then someone brought in wood to them, and the one who brought in the wood built a cache platform in the middle of the room, and placed the stones on it. Meanwhile, someone else brought in a pail of water. And having finished their preparations, they blocked up the smokehole of the kashim. Then he kindled a fire at all four corners of the wood. And then he went out, and took a root which had been carved to fit, and closed the doorway to the porch. Then at each corner of the smokehole, he put skins full of whale oil and stripped them onto the fire that was burning below. "It's no use," said the younger brother. "Come on, look around back there," he said. And there he immediately found a little crack, which he entered, having turned into a mink. The older brother turned into an ermine and followed him. They went through it to the entrance, and there they sat.

When the fire died down, the two of them went back down into the kashim. They heard someone outside taking away the door. Someone came in to them. There they sat, entirely clothed. Then the people outside came rushing in. Oh! There they sat! They were thankful. "Well, where were you?" said the two to them. "Isn't this the right place? We thought we were going to have a steambath here. The smoke almost choked us! Look, we didn't even get dressed," they said to them, that's all. Then it got dark there. When it got dark, the young man went out to the princess to whom they had come. He went in to her house, and his younger brother did also. Right beside her he sat. "Come, lie down," she told him. And so he did. After he had slept there twice, they went away. He told her, "I am really worried about my dear old parents. They are too old to work. All the time I'm doing these things, I'm worrying about them." So he put her in his canoe, that princess, and he had his younger brother sit in front of him, with the princess behind him. And they went away.

Then they paddled and paddled, going upriver, until they came to the place where that net I mentioned was set. And there they killed the woman. They stripped her naked and put her into her father's fishnet. They tied the float line. Then they continued on. Far upstream they paddled, until they came to the place where the man had met the mink. There he put his dear companion mink ashore. "Now," he said. He gave him something. "Here, this will be yours," he said. And then the mink brother went ashore, and pushed his hood forward, and walked away, having turned back into a mink. But his breast had become white. "Why, you have made me very pretty," he said. Then he pushed his brother's canoe off from shore, towards where his parents were. Side by side they sat on the shore. Right up to them he paddled, and he called out to them. "Leave us alone," they said, "for we have begun to be of the past." Then he went up on shore. He went up on his cache. He brought marten parkas to them both, and put them on them, and they sat side by side, transformed into tussocks of grass. Then he turned into a hawk and flew off swiftly. Back downriver to the people he had known before he went. As he approached close to the village, he saw that the people were very excited. You see, they were talking about that woman. Behind the village he landed at the top of a big spruce tree, and at that they all shouted. "He has landed on Inigozraq's tree," someone said, and they all rushed there shouting. They started banking up earth around it, and he kicked against it with his feet. He was snared. They drew him down. "I wish they would let me out of this snare; let them bring me to my friends over there at the end of the village," he thought. And that is just what they did. They pulled the snare off him. Then they said, "Take him over there to the little old ladies, and they will cook him." And so they did, they took him to them. "Cousin, come quickly," he said. Right away they pulled off his skin and put him in the pot that was boiling on the fireplace, and as soon as they pulled him out, they ate him all up. Everything, bones and feathers and all, they threw into the fire. At that moment, it was as if he had jumped down outside. [It was as if he had broken through the surface of the earth; he tried to climb up through the pieces of wood, but every time he bumped his head and fell back down. He tried getting up through the grass.] *

Then he tried one more time, and he never touched anything. He flew up out. He flew back upriver toward where his parents were. He arrived there in the space of a moment. However, he did not remain there long, but went back down again. In another moment he arrived there and alit on top of the same spruce. At that everyone shouted, "He has landed on Inigozraq's tree!" Again they rushed to it, and he looked sidewise. He stuck his head through the snare, but he pushed it away, and sprang off. Then he went upriver again, upriver to his dear parents, and there he alit. He stayed there, but to no avail. That's all that happened. He flew away again. I wonder where he went? That's all, then.

Yes, that is the end.

---

*As Chapman himself notes, the passage in brackets is very difficult to interpret; the free translation relies on Chapman's suggestion.

NOX IDINIHONINH GIXUDHOY

The Blind Man's Story

Chapman 7, 136-157.
Told by Blind Andrew, from the Kuskokwim River

Qay	tr'in'ne	xudhi'onh.	Yit	q'udighidhilin	xelanh.
Village	it is said	there was.	There	young men	there were.

Yitots'in'	tr'in'ne	notin	q'udighidhilin	xelanh	doyonh.
And	it is said	two	young men	there were	chiefs.

Yitots'in'	yit	xiłdik	xiditl'itth'e.	Qay	xuchux	tr'in'ne.
Then	there	then	they lived.	Village	big	it is said.

Got	tr'in'ne	ggagg	dixił'anh	ts'in'	tr'in'ne.	Yitots'in'
Here	it is said	animals	they hunted		it is said.	And then

tr'in'ne	an˜	notin	q'idighidhilin	tth'e	xixitlched	ts'in'
it is said	they	two	young men	still	had not taken (wives)	

tr'in'ne.	Ts'an	tr'in'ne	yit	xathdo.	Yitots'in'	tr'in'ne
it is said.	So	it is said	there	they stayed.	Then	it is said

anh	giłigginh	idettha	viłantl'idaq.	Yitotl'ogh	che
he	one of them	first	fell asleep.	Afterwards	the other

nathtanh.˜	Yixudz	yan'	dadz˜	dixił'anh˜	tr'in'ne.ˆˆ	Axaxiłdik
went to bed.	Always		thus	they did	it is said.	Then

ngidiggi	xudiniłcheth	xutili'eyh	tux	tr'in'ne	yigginh
above	he closed the curtain	it began to get light	when	it is said	that one

xungitl'oy	viłnałdighinh	diq'o'	ghiłzrek	ts'in'	xiłdik
last	who fell asleep	his arrows	took	and	then

nginuggi	deloy	q'idz	q'u'edoyh.	Ghinoy	xiłdik
up back	mountain	on	he went.	Caribou	then

yitogiłdik	ts'in'.	Yighontthe'ila'	yitots'in'.	Axaxiłdik
he shot	with arrows.	He skinned them	then.	And then

trałtth'et	xudon'idoyh.	Tr'edha	azrine	vigiłigginh	viqul
kashim	he went back into.	Behold		his partner	was gone

tr'in'ne. Axaxiłdik tr'in'ne niłngath xuyozr ts'in' yit
it is said. And then it is said in a little while there

dhido xuyił vigiłigginh yighun' xudon'idiyo. Xuyił tr'in'ne
he stayed then his partner to him returned. Then it is said

phrase omitted
dełne ^ "Ala," yiłne tr'in'ne. "Isda'," yiłne tr'in'ne,^
he said "Well," he said it is said, "Friend," he said it is said,

"Ningidiyo hey'?" yiłne tr'in'ne.
"you came back?" he said it is said.

"Hǫ ," yiłne. "Got^ ninisiyo inin," yiłne tr'in'ne.ˇ^^
"Yes," he said. "Here I came back indeed," he said it is said.

"Gila, nitr'ixutitlq'oy," yiłne. Axaxiłdik
"Okay, we will make a fire," he said. And then

niłtogixiditlt'isr. Axaxiłdik yadz gixititlcheth. Axaxiłdik
they split (wood). Then open they moved the curtain, Then

nixixudiłq'onh. Axaxiłdik xudongixiniłcheth. Axaxiłdik
they made a fire. Then they closed the curtain. Then

xivighun' tth'ok dititht'anh chenh. Axaxiłdik tth'ok
by them bowls were brought again. Then bowls

dixighit'an'. Yitotl'ogh yiggi xiditl'itth'e tr'in'ne.
they did (with). Afterwards they sat down it is said.

Axaxiłdik idi nginuq yix nedr yit dixathdo di xathdo.
Then always back house middle there they sit where they sat.

Yitots'in' ałixi˜ chilqay tthinxitithidatl xidiyix xuts'in'.
Then together boys went back out their own houses to.

Axaxiłdik yiggin xivigiq'udighidhilin idi'an zro
Then those their cousins themselves only

tthanxitht'ozr ts'in' iłt'e yiggi yitˇ yix xathdo.
did not go back out always that house there they stayed,

Axaxiłdik yigginh xungithi viłnałdighinh^ che
Then that one first who usually falls asleep again

viłantl'idaq. Yitots'in' tr'in'ne che q'iydong xungitl'oy
fell asleep. Then it is said again yesterday last

viłnitl'idagginh diggathdo. Yigginh xungitl'oy
one who fell asleep sat up. That one last

viłnitl'idagginh tr'in'ne tthidangith tux xuli'in' tr'in'ne.
who fell asleep it is said at night it is light it is said.

Ts'an tr'in'ne yixudz yan' dingit'a tr'in'ne. Yigginh^
Then it is said only thus he does it is said. That one

tr'in'ne viyenxuthdhid ts'in' iłt'e yixudz yan'
it is said not being angry always only

xuq'anilniyh. Yitongo yigginh vigiłigginh^ xuli'in' qul
he tried. Meanwhile he his partner light is not

tr'in'ne axaxiłdik yigginh vigiłigginh viłnitl'idaq.
it is said then that one his partner went to sleep.

Yitotl'ogh xungith xuyił^ idedig chenh viłnitl'idaq
Afterwards long time then he too also fell asleep

niłggudz~ x uyozr tr'ixuzro xin'ne. Axaxiłdik ngidugg
in a little while only they say. And then up

nixutili'eyh ts'in' xoqo niyinili'eyh. Yitots'in'
as it was beginning to get light for it he watched. Then

xuli'eyh tux ni'iditl'eyh. Yitots'in' axaxiłdik che deloy
when it was light he dressed. Then then again mountain

ts'in' ntidoyh. Yitots'in' axaxiłdik yiggiy xanthiyo iy
to he returned. Then then that he ascended that

deloy q'idzˇ yixudz. Idi yixi sraqay ngilanh dong xuts'in'
mountain up entirely. Always there child he was when to there

yixi q'uthiyo~ iy deloy.
there he went that mountain.

Axaxiłdik xenitl-'an'. Tr'edha tr'in'ne yixi ghinoy
Then he looked around. Behold it is said there caribou

dił'anh di~ tr'edha ine' giqul. Niłq'adzˇ xunił'anh^ tr'edhat
he gets where behold but were none. Both ways he looked behold

ghinoy giqul. Yitongo tr'in'ne xughili'eł. Niłq'adz ts'in'
caribou were none. Meanwhile it is said it grew light. Both ways

xunił'anh. Dodz ts'in' tr'in'ne toqogg chux xelanh.
he looked. Toward the river it is said tundra big was.

Engosin~ deloy ixudet'anh tr'in'ne xogito'oł xuq'i~
Other side mountain it appeared it is said the sun will rise as if

dixudiyoq tr'in'ne. Xuyił tr'in'ne ngitthet toqogg
it appeared it is said. Then it is said down below tundra

xuchux tth'ixunedr^ q'ithts'in genathtonh. Tr'edha tr'in'ne
big in middle to the side he saw. Behold it is said

yix xuneg x^{u}yixiłvit. Xida q'odet xunił'anh ine' giqul
house pretty curtain is Now he looked but there was
blown inward. nothing
yixi.
there.

Yitots'in' tr'in'ne inedhinh anh q'udighidhilinh,
So then it is said he thought that young man,

"Dingit'a x^{u}ts'i tidhisoy," inedhinh. Axaxiłdik diq'o'
"Better to there I will go," he thought. And then his arrows

yit niyinelo dighal yił. Axaxiłdik yixits'in' tadhiyo
there he put down his pack with. Then to there he went

atthing yit. Axaxiłdik yit neyo. Tr'edha tr'in'ne yix
below there. Then there he came. Behold it is said house

xut'a xezrenh tr'in'ne. Axaxiłdik xudoy neyo. Axaxiłdik
very pretty it is said. Then doorway he came. Then

ngi'egh xunił'anh. Yitots'in' tr'in'ne xunił'anh ine'
outside he looked. Then it is said he looked but

tso qul tr'in'ne. Ting xuyił oqo xunił'anh ine' dina
cache none it is said. Trail then for he looked but person

ting xuqul tr'in'ne. Axaxiłdik x^{u}yodił'anh tr'in'ne.
tracks are none it is said. Then he thought it is said.

Inedhinh tr'in'ne "Dina sre' xelanhdi go xuts'in' taso,"
He thought it is said "People I where are here to if I go,"
wonder they
inedhinh. Axaxiłdik tr'in'ne x^{u}ditadhiyo tr'in'ne.
he thought. Then it is said he entered it is said.

Ngiyiggi tthał yiggi x^{u}yegheyo. X^{u}diniłchedh q'ith iniłnek.
Downward kashim entry he went. Curtain aside he pushed.

tr'edha tr'in'ne viyił x^{u}limaq. Axaxiłdik x^{u}dineyo tr'in'ne.
Behold it is said with it was Then he entered it is said.
him bright.
Yix k'idz yozr tr'edha tr'in'ne. Axaxiłdik engosts'in
House small little behold it is said. Then across

nineyo tr'in'ne. Engosts'in genathtonh tr'in'ne. Ixuxuyił
he went it is said. Across he looked it is said. And

tr'in'ne engodz ngitthet niq'ołonh dux dathdo, niq'ołonh
it is said across on the shore a woman shelf sat on, woman
side
neg tr'in'ne. Yitots'in' tr'in'ne q'on-gidiłqon' ts'in'
pretty it is said. Then it is said she was sewing

tr'edha tr'in'ne. Ginithtog ts'in' tr'in'ne. Axaxiłdik
behold it is said. She did not glance about it is said. Then

q'on-gidiłqon' iy dighotthe xuts'i yiniłnek. Axaxiłdik
she was sewing that down in to she pushed Then
front of her it.

din'ne ts'in' yigginh niq'ołonh tr'ixine ngo, "Agide
she said that woman spoke out, "All right

sixuyo' q'i dałts'idz tayo," yiłne. "Gogide edi
my wisdom due to this way you came," she told "Well all
him.

ngan' q'idz xunitl-'anh ine' diva ini'anh nedr
world upon I looked but anyone

gindhistog ts'in'," yiłne. "Ngideyan' ngit'iginistoyh
I didn't see," she said. "Only you I caught sight of you

go ngan' q'idz," yiłne. "Soxo engizrenh dixo'in siyix
here world on," she said. "For me you are good because my house

ngits'i tr'axuyan' nixunis'onh," yiłne. Axaxiłdik
to you it appears I showed," she said. Then

tthitadhiyo tr'in'ne yigginh niq'ołonh. Yitots'in'
she went out it is said that woman. Then

tr'in'ne tthineyo. Vadi xutidhi'o'. Axaxiłdik tr'in'ne
it is said she went out. She was gone a Then it is said
long time.

xudonghidoł niq'ołonh. Tr'edha tr'in'ne tth'ok neg
she came back woman. Behold it is said bowl fine
in

vighun' ggusr quliy iy xudon'idiqoyh. Axaxiłdik tr'edha
by him dirt none that she brought in. And then behold

tr'in'ne visriłde'oy. Tr'edha tr'in'ne q'o idighił
it is said it was steaming. Behold it is said now just

di'iliqonh. Axaxiłdik yitadhon' tr'in'ne. Ixuxuyił iy
it has been And he began it is said. Then that
dished out. to eat it

tth'ok yitl'onighetonh. Vadi xudhi'onh hingo xudonghidoł.
bowl he gave back to her. She was gone while she came in again.

Tr'edha tr'in'ne ggagg dhith dinganh q'ux chux
Behold it is said caribou skin backbone fat big

xudongholcheth. Axaxiłdik engan yits'in' iłt'e yiyił
she brought in. Then across to him still with it

ghihoł tr'in'ne. Axaxiłdik tr'in'ne yiłne, "Gila' gon
she went it is said. Then it is said she said "Okay here
to him

viq'idz˜ dhetanh," yiłne. Yiłchet yitots'in' tr'in'ne.
on it you lie," she told He took it and then it is said.
him.

Axaxiłdik tr'in'ne yighu yiłchet tr'in'ne dux niyiniłcheth.
Then it is said he took it from it is said shelf he put it on.
her

Yitots'in' gitsighath ts'id che yitl'oghiłcheth vital lay.
Then marten-skin blanket too she gave him his for.
mat

Yitots'in' nathtanh. Xinathdrit. Vinhda' che tr'ixinedhit
Then he lay down. They went to Morning again they awoke.
bed.

tr'in'ne. Yitots'in' nodi dranh nodi tthidangith xuyił
it is said. Then two days two nights then

yit xiviyix dhido hingo ttheting ine' xutltthag ts'ín'ˇ
there their house he while outside however he did not see
stayed

hingo. Axaxiłdik tr'ixinedaq ts'in' tthitadhiyo. Tr'edha
while. Then as they were getting up she went out. Behold

tr'in'ne nelang xudonghidiqoł. Axaxiłdik che yitl'oyidighetrit
it is said meat she brought in. Then again she gave him food

tr'in'ne. Axaxiłdik gighehon'. Axaxiłdik dranh^^ xitadhit˜
it is said. Then he ate. Then day they spent

che yixi chenh. Axaxiłdik che chenh ghiłghatl xuyił
again there again. Then again again it got dark then

che dełne yigginh chel, "Got hey' yix xuyan' tasdoł hey'
again he said that man, "Here house only will I stay

got?" yiłne. "Hǫ ," yiłne tr'in'ne. Ixuxuyił tr'in'ne
here?" he said. "Yes," she said it is said. Then it is said

dełne yigginh chel, "Dixughilingith ts'in' yix xuyan'
he said that man, "How long house only

tasdoł ts'i'adi . sidene," yiłne. "Hǫ ," yiłne tr'in'ne.
I'll stay according tell me," he said. "Yes," she said it is said.

"Gan^ viquliy oxo tehoł ts'i'a˜ didene?" yiłne. "Ngo
"What is lacking for you will according do you she said. "Well
go speak?"

q'idong dałine' sixudhil yet dixengiloq," yiłne niq'ołonh.
already however my life into you happened," she said the woman.

Ixuxuyił yitl'ogidighetrit. Q'ixighiłno'˜ yitots'in'.
Then she gave him food. They finished then.
eating

Ixuxuyił xinathdrit. Axaxiłdik yigginh q'udighidhilinh
Then they went to Then that young man
bed.

vił adinh nixitl'iningh. Axaxiłdik eyigginh engan
sleep without he went. Then that across

niq'ołonh viviłditithiquyh. Axaxiłdik tr'in'ne anh
woman was about to go to sleep. Then it is said he

q'udighidhilinh tr'in'ne diyinedhinh tr'in'ne "Idits'in'
young man it is said thought it is said "Always

etley' go dadz xuyan' ditast'ał ts'in' etley' got,"
perhaps here thus only I will do perhaps here,"

inedhinh. Axaxiłdik inedhinh chenh tr'in'ne, "Ndadz xonet
he thought. Then he thought again it is said, "For what reason

go diyix sits'in' tr'axuyan' nixune'onh?" inedhinh anh.
this her house to me did she reveal it?" thought he.

Yitots'in' che diyinedhinh che tr'in'ne, "Dingit'a
Then again he thought again it is said, "Better

vits'in' nidhisoy anh," inedhinh. Axaxiłdik tr'in'ne
to her I should go she," he thought. Then it is said

diggidiniłnek. Axaxiłdik tr'in'ne engitthet go yighonthit
he arose. Then it is said below here in front

nineyo xuyił tr'in'ne iyixuzro viłantl'idaq ts'i
he stopped then it is said suddenly being asleep

q'ididiyoq. Yiggit go yighonthit nineyo. Xuyił go
he became like. There here in front he stopped. Then here

didiyoq. Viyił ndagh xudhi'onh xuq'i tr'in'ne. Xuyił
it happened. With him somewhere he is (in a dream) as if it is said. Then

tr'in'ne antr'a tr'anghididhił xuq'i tr'in'ne. Axaxiłdik
it is said like he is awakening as if it is said. Then

tr'in'ne yiggit diyix yigginithido tr'in'ne. Axaxiłdik
it is said there his house he sat back down it is said. Then

diyinedhinh "Ndadz dist'anh ts'in' got? Gan go disił'anh?"
he thought "How am I doing here? What here does she do to me?"

inedhinh tr'in'ne. Yitots'in' "Engan vits'in' ntasiyo
he thought it is said. Then "Across to her I went back

ghilechenh viłałtingh," inedhinh. Hingo engan anh niq'ołonh
it seemed she was asleep," he thought. Meanwhile across she woman

giłghex. Inedhinh chenh "Idisre' se go dist'anh," inedhinh
was snoring. He thought again "I wonder I here what I do," he thought

tr'in'ne. "Dingit'a chenh nondhisdoy," inedhinh tr'in'ne.
it is said. "Better again I will go over," he thought it is said.

Ts'an chenh tr'in'ne niłk'ontithiyo. Yitots'in' tr'in'ne
Then again it is said he departed. Then it is said

yit xuts'in' tr'in'ne got tthitl'i'onh di. Nineyodi
there to it is said here where her head was where he stopped

chenh tr'in'ne viyił viłantl'idaq ts'in' ˅ q'ididiyoq. Deg
again it is said he went to sleep as it happened. Here

viłałtingh q'idingit'a tr'in'ne. Xuyił tr'in'ne
he slept he did as if it is said. Then it is said

tr'anghididhił xuq'i tr'in'ne chenh. Xuyił tr'in'ne
he is awakening as if it is said again. Then it is said

yiggit diyix dhitanh yił xuq'angholnek. "Xut'a engodz
there his house he lay and he came to his "I wonder across
senses. why

yitthe' ghun' niniso ghilechenh?" inedhinh tr'in'ne.
her head toward I went it seemed?" he thought it is said.

Yitots'in' inedhinh tr'in'ne chenh, "Ala,ˆ xiłdi gan
Then he thought it is said again, "Ah, then what

ditatl-'an' di got?" inedhinh. Yitongo tr'in'ne engan
am I doing here?" he thought. Meanwhile it is said across

anh niq'ołonh viłałtingh tr'in'ne yitongo. "Ndadz sre'
she woman was sleeping it is said meanwhile. "How I wonder

dist'anh ts'in' go?" inedhinh tr'in'ne. "Dingit'a chenh
am I doing here?" he thought it is said. "Better again

xan'enasitox," inedhinh chenh. Axaxiłdik chenh yits'in'
I will try," he thought again. Then again to her

nontithiyo. Axaxiłdik go yitthe' q'idh dux ditadhiyo.
he returned. Then here her head by shelf he went up to.

Xuyił nginugg yix nedr iyixuzro yadz gatitlqit. Yitoyiggi
Then back house middle suddenly it opened up. Thereupon

tr'in'ne yixudz tr'idilighith. Ixuyiłˆ tr'ixulimaq ndagh
it is said entirely he got frightened. Then it became light where

getiy che yixi ili'in' axa tr'ixulimaq. Ixuxuyił
really also there it shone with it got bright. Then

tr'igitr'ołdluq yixi gidenitlningh di ndagh gidet
someone laughed there he turned where where very

xughu ggusr quldi ghedo'inh niq'ołonh ngiyixts'i yighun'
in a clean place one who stayed woman from inside at him

nigidluq tr'in'ne. Yitongo tr'in'ne din'ne niq'ołonh,
was laughing it is said. Meanwhile it is said she said the woman,

"Ndadz ingit'anh?" yiłne. "Ngo singonh anh?" yiłne
"How are you doing?" she said. "Well my mother she?" she said

tr'in'ne. Ixuxuyił tr'in'ne yigginh chel anh
it is said. Then it is said that man he

viq'ay xontl'i'ot tr'in'ne. "One," yiłne ts'in' yits'i
became ashamed it is said. "Come," saying to her

tadhiyo tr'in'ne. Axaxiłdik tr'in'ne din'ne tr'in'ne
he went it is said. And then it is said she spoke it is said

yigginh niq'ołonh, "Agide singonh oxo engizrenh dixo'in,"
that woman, "Now my mother for you are good because,"

yiłne tr'in'ne, "got dinayix ngits'in' tr'axuyan' nixune'onh,"
she said it is said, "this our house to you she revealed,"

yiłne tr'in'ne. Axaxiłdik tr'in'ne xidiyiniłtanh.
she said it is said. Then it is said she brought him in.

Axaxiłdik tr'in'ne yandigelo. Axaxiłdik dadz genht'a
Then it is said she undressed him. Then thus naked

niyiniłtanh tr'in'ne. Axaxiłdik te nadhil yighun'
she left him it is said. Then water warm by him

nineqonh tr'in'ne. Axaxiłdik giq'ux che. Yitots'in'
she put it is said. Then fat also. Then

yiyeghet'otth tr'in'ne. Axaxiłdik meloq yili'anh tr'in'ne.
she cut into it it is said. That soap she used it as it is said.

Axaxiłdik tonyitltanh tr'in'ne. Axaxiłdik yideloy lay
Then she bathed him it is said. Then his clothes for

tr'in'ne yitl'oghelo. Axaxiłdik tr'in'ne yethtl'enh
it is said she gave him. Then it is said she dressed him

tr'in'ne dina'ideloy neg tr'in'ne. Axaxiłdik tr'in'ne
it is said clothing fine it is said. Then it is said

yethtl'enh xotl'ogh tr'in'ne axaxiłdik "Gila' yiggidhedo,"
she dressed him after it is said then "Now, sit down,"

yiłne niq'ołonh. Axaxiłdik tr'in'ne dełne tr'in'ne
said the woman. Then it is said she said it is said

"Gila' ngilo' nda'," yiłne tr'in'ne. Yit˜ tr'in'ne
"Now your hand give," she said it is said. There it is said

yits'in' ndalnek. Axaxiłdik tr'in'ne yilo' iłchet tr'in'ne.
to her he held out his hand. Then it is said his hand she took it is said.

Axaxiłdik didho yighelo. Axaxiłdik yilo' tathtth'etth.
Then her mouth she put it. Then his hand she started sucking.

Xidigał yigginh niq'ołonh vidhot dixᵘdinevinh. Vidhot
Finally that woman her mouth was full. Her mouth

dixᵘdinevinh ts'in' yiggit viyet tonxᵘdałtagh˜ ye te
being full there washbasin in water

ghengił. Axaxiłdik xidigał nodi yixudz diyeloq. Axaxiłdik
she poured. Then finally twice thus she did. Then

yiqa' chenh dhagg˜ghalyo. Axaxiłdik xidigał che vidha
his foot also she put in her throat. Then finally again her mouth

dixudinevinh. Yiggit viyet tonxᵘdałtagh˜ yet te ghengił.
was full. There washbasin in water she poured.

Xidigał che nodi yixudz diyeloq. Axaxiłdik tr'in'ne
Finally again twice thus she did. Then it is said

"Gila' gon ningił'anh," yiłne tr'in'ne. Axaxiłdik tr'in'ne
"Now here look," she told him it is said. Then it is said

yenitl-'an'. Yinił'anh ts'in' yixudz t'asr te' xuq'iy
he started to look. As he looked all charcoal water as if

viye dhiqonh. Axaxiłdik dełne tr'in'ne yigginh niq'ołonh,
in it was. Then she said it is said that woman,

"Gogide iy nongiyał dong xuts'in' vaxa tr'i'angit'ix ts'in'ˇ
"Now it you were growing up when from with it you did evil as

dangit'an'," yiłne. "Gila' go ningił'anh ngigitr'ixet'igh,"
you did," she said. to him "Now here look your sins,"

yiłne. Axaxiłdik tr'in'ne din'ne ts'in' chel, "Hǫ,"
she said. Then it is said said man "Yes,"

yiłne tr'in'ne, "agide," yiłne tr'in'ne. "Agidet
he said it is said "Okay," he said it is said. "Now

diwhi ts'in' disingiloq," yiłne. "Agide getiy ngighun'
all right you have made me," he said. "Now really to you

xusrigidasdhet," yiłne tr'in'ne. Yitots'in' tr'in'ne
I am thankful," he said it is said. Then it is said

yigginh chel niyidighiliyo'iy yixi yiyet tonxuditl'itanh
that man what he had worn there in it he had washed

yet te yighelo yixudz. Axaxiłdik che tthiyitidhiqonh.
in water put all. Then also she began to take it out.

Axaxiłdik "Nedhot yi'in tengeł," tr'in'ne. Axaxiłdik^
Then "Far off you will dump it out," it is said. So then

niłdhot yił neyo.^ Axaxiłdik yi'in niyitidhingił tr'in'ne.
far off with it she went. Then she dumped it out it is said.

Yiggiy iy tth'ok che iy yiyił yiggiy yi'in yititlghuł.
That it bowl also it with it that she threw away.

Axaxiłdik yixi xudon'idiyo. Axaxiłdik yitl'ogidighetrit.
Then there she went back in. Then she gave him food.

Axaxiłdik gighehon'. Axaxiłdik yigginh niq'ołonh yiłchet
Then he ate. Then that woman took him

tr'in'ne. Ts'an xiłdik yit yighun' tathdo' tr'in'ne.
it is said. So then there by her he stayed it is said.

Axaxiłdik "Go siyix xeledz xuningił'anh," yiłne. Axaxiłdik
Then "Here my house well look around at," she told him. So

xenitl-'an' ts'in' yix xut'a che xezrenh tr'in'ne. Go
he looked and house very also is pretty it is said. Here

yix ngan' q'idz vixelanh dhith xiviyix dixudinevinh.
house ground upon are skins their house is full of them/

Ts'an axaxiłdik getiy qusqa ngilanh niq'ołonh. Yigginh
So then really rich person she is woman. That

chel anh niq'ołonh iłne tr'in'ne, dełne tr'in'ne' "Ndadz
man he woman told it is said, he said it is said, "How

xughun' dingł'anh deg iy?" yiłne. Xuyił che niq'ołonh
this do you do this?" he said. Then again woman

dełne tr'in'ne, "Ngo dałine' yixudz xughun' nginighuł
spoke it is said, "Well however all about it in your presence

datidhasnel ts'in'," yiłne. Che din'ne tr'in'ne niq'ołonh,^
I shall not speak," she said. Again said it is said the woman,

"Nginh^ tr'al xuq'i telnek," yiłne. Ts'an axaxiłdik
"You eventually will find out," she said. Then then

tr'in'ne yit yighun' tathdo' tr'in'ne. Axaxiłdik yit
it is said there with her he stayed it is said. Then there

yighun' dhido hingo tr'in'ne ttheting xutltthag hingo
with her he stayed while it is said outside he did not while
see

tr'in'ne. Ixiˇ ndadz ixin gan~ yi'eheyh vinghitłnig
it is said. Whatever anything he ate that she cooked

tr'in'ne. Yitongo tr'in'ne anh vonh yix~ xo'osin dhido.
it is said. Meanwhile it is said she mother house nearby stays.

Anh tthin'idoyh tux vintl'ineg xudon'idiqoyh. Yixudz
She went out when what is cooked she brought in. Thus

xuyan' dixit'anh tr'in'ne. Xidigał tr'in'ne yigginh vi'ot
only they did it is said. Finally it is said that his wife

xidigał tr'in'ne vigege' xethdlanh tr'in'ne. Tr'edha
finally it is said her child was born it is said. Behold

tr'in'ne chel. Axaxiłdik tr'in'ne xiyenitlyonh tr'in'ne.
it is said boy. Then it is said they raised him it is said.

Xidigał tr'in'ne q'utithiyo tr'in'ne. Axaxiłdik dełne
Finally it is said he began to it is said. And then he spoke
walk around

tr'in'ne idi "Hey' go dadz xuyan' ditast'ał ts'in'
it is said always "Here thus only will I do

go hey'?" yiłne.
here?" he said to her.

Xuyił tr'in'ne din'ne yigginh niq'ołonh, "Hey' ndadz
Then it is said said that woman, "What

ixan ditet'eł ts'i'at didene?" yiłne. "Dixughulingith ts'in'
would you do about do you talk?" she said. "For how long

yix xuyan' tasdoł?" yiłne. Xuyił che din'ne anh
house only will I stay?" he said. Then again said that

niq'ołonh "Gan ˆ viquliy iy gho'in ntenik ts'in' adidene,"
woman "Here is nothing that due to you are working you say so,"

yiłne. Ts'an yixudz diyidighene' tr'in'ne. Ts'an xiłdik
she said. Then thus she told him it is said. So then

yitˆ xiditl'itth'ediˇ yitots'in' tr'in'ne. Yitots'in'
there they lived and then it is said. And then

diyidighene' xotl'ogh nedhot ts'in'ˇ xütadhit tr'in'ne.
she told him so after a long time passed it is said.

Axaxiłdik dełne yigginh niq'ołonh, "Gila' xuts'in'
Then said that woman, "Now from

yiggiy	gan	long	ist'anh	dixuts'in'	nginighuł	tr'ixutas'oł,"
that	what	plenty	I have	from it	to you	I will show,"

yiłne.	Axaxiłdik	tr'in'ne,	"Gila'	one,"	yiłne	tr'in'ne.
she said.	Then	it is said,	"Now	come,"	she said	it is said.

Yitots'in'	yits'in'	tadhiyo.	Axaxiłdik	tr'in'ne	yighun'
Then	to her	he went.	Then	it is said	with her

nineyo.	Nginuq	yix	nedr	ts'in'	nixine'ots.	Xuyił	tr'in'ne
he went out.	Back from	house	middle	to	they went.	Then	it is said

ngiyiggi	ngan'	vidox ˇ	yadz elnek.˜	"Gila'	axaxiłdik	ngiyigg
below	ground	before him	opened up.	"Now	then	downward

xuningił'anh,"	yiłne	niq'ołonh.	Axaxiłdik	ngiyiggi
look,"	she told him	woman.	Then	downward

xuyeginighetonh.	Xuyeginighetonh	di	tr'edha	tr'in'ne	ngiyiggi
he looked in (stooping).	Where he looked		behold	it is said	downward

ggagg	xut'a˜	longh	tr'in'ne	ngin'qogg	xugiggagg	xut'a
animals	very	many	it is said	in earth	animals	very

che	longh	tr'in'ne.	"Divasre'˜^	xełedz	ningił'anh?"	yiłne
also	many	it is said.	"I wonder	well	do you see?"	she said

tr'in'ne.	Axaxiłdik	tr'in'ne	viqing'	anh	din'ne	"HQ,"
it is said.	Then	it is said	her husband	he	said,	"Yes,"

yiłne	tr'in'ne.	Axaxiłdik	tr'in'ne	xudon-gidiniłtsitl.
he said	it is said.	Then	it is said	she slammed the door shut.

Axaxiłdik	tr'in'ne ^	xidiyix	ninxet'ots.	Axaxiłdik	tr'in'ne
Then	it is said	their house	they returned to.	Then	it is said

anh	chel	diyinedhinh	tr'in'ne	"Go	dan	ło	che	xivigho'in,"
that	man	thought to himself	it is said	"These	surely		also	on their account,"

inedhinh,	"go	dan	ło	che	xivigho'in	goqo	dist'anh
he thought,	"these	surely		also	on their account	for	I was doing

yixiˇ	q'udhisiyoˇdiˇ,"	inedhinh.	"Go˜	deg˜	sixidiyoq˜	vizro
there	I used to go around where,"	he thought.	"Here		they told me	only

chenh,"	inedhinh,	"vizro	che	ghinoy	oqo	dighist'an'
too,"	he thought,	"only	too	caribou	for	I used to get

yixi	ghinoy	qul,"	inedhinh	tr'in'ne.	Inedhinh	ixuxuyił
there	caribou	none,"	he thought	it is said.	He thought	and then

yigginh	vi'ot	dełne	tr'in'ne,	"Ndadz˜	gits'in'
she	his wife	said	it is said,	"What	evil

q'uyengididhik," yiłne anh diqing'. Yitots'in' dełne anh
you think within yourself," she said she to her husband. Then said she

anh diqing' "Agide yitˇxuts'in'~ dongˇ go ningiyo dong,"
she to her husband "Now since then when here you came when,"

yiłne tr'in'ne, "yiggi yit xuts'in' q'uyengididhik yixudz
she said it is said, "since then you have been thinking all

ngixuyo' nitl-'anh q'idist'a," yiłne. Yitots'in' tr'in'ne
your thoughts I see it seems to me," she said. Then it is said

dełne yigginh niq'ołonh "Agidet dina' oqo engizrenh
said that woman "Now us for you are good

dixo'in dinayix ngits'in' tr'axuyan' nitr'ixune'onh," yiłne.
because our house to you we revealed," she said.

Axaxiłdik tr'in'ne anh chel anh din'ne ts'in'
Then it is said that man he spoke and

"Sidithniqay idisre' ghiluq xiviyedr xivigho'in sre'
"My parents I wonder dear their breath on their account I wonder

xivighun' denisdhit," yiłne tr'in'ne. "Agide," yiłne
about them I think," he said it is said. "Well," said

vi'ot, "Gogide diniyhdi nixudałdhit go ningiyo di,"
his wife, "Here four seasons have passed here since you came,"

yiłne. "Hey'?" yiłne tr'in'ne. "Gan gon~ chenh? Diniyhdi
she said. "What?" he said it is said. "What here now? Four (nights)

xuyan' nasoł ghilechenh inisdhinh," yiłne. "Yixudzˇ xo'in~
only I have stayed it seemed I think," he said. "Thus because

ngi'in ttheting xuyił nixudodhił ts'in' xiyił tr'ingidineg,"
away outside it being a year's time you did not know,"

yiłne. "Gogide xuyił giłuxsnaldi nixudodhił di q'o~
she said. "All right with fifth (time) season passes now

xuts'anxudidhił," yiłne. "Gogidet^ dinaghun' ningiyo ts'in'
is finishing," she said. "This is to us you came

xuq'i nixunedhit," yiłne. "Hey'?" yiłne. "Ttheting ey'
as if it has become," she says. "What?" he said. "Outside there

xunitl-'anh xuq'i xuyił tasiniyh," yiłne. "Ttheting ey'
do I see how I will know it," he said. "Outside there

xuningił'anh ts'ixuq'at?" yiłne. Axaxiłdik tr'in'ne "Gila
you look do you want?" she said. And then it is said "Go on,

tthinehoyh," yiłne. Axaxiłdik tthineyo tr'in'ne. Axaxiłdik
go out," she said. Then he went out it is said. And then

xenitl-'an' tr'in'ne. Tr'edha tr'in'ne xiyts'in'
he looked it is said. Behold it is said autumn

xighun' xuthidhit tr'in'ne. Axaxiłdik yix xudon'idiyo.
had passed it is said. And then house he went back in.

Axaxiłdik dełne tr'in'ne, "Sidithiniqay xivixunig oqo
Then he said it is said, "My parents news of them for

nixunigi'anh," yiłne. "Ey'," yiłne tr'in'ne. "Gila vinhda'
I should look," he said. "Yes," she said it is said. "Go on tomorrow

vinixułts'eg xutl tritr lay oqo tehoyh," yiłne. Axaxiłdik
early in the morning sled wood material for you'll go," she said. So then

tr'in'ne vinhda' vinixułts'eg tr'inedhit axaxiłdik xutl
it is said next day early in the morning he got up and sled

tritr lay oqo tadhiyo tr'in'ne. Axaxiłdik tr'in'ne xutl
wood material for he went it is said. And then it is said sled

tritr lay ixudiniy dighił'an' tr'in'ne. Axaxiłdik tr'in'ne
wood material quickly he got it is said. Then it is said

qay niyidalyo. Yitots'in' yitatlzrak zro. Xutl tridr
village he brought it back. Then he carved only. Sled wood

niyidalyo. Yitatlzrak ixudiniy. Axaxiłdik yit venhdida'
he brought it back. He carved quickly. Then the next day

yiq'iniłnek. Axaxiłdik venhdida' vi'ot "Sidedig dingit'a
he finished it. Then next day his wife "I too better

ngiyił didhist'an," yiłne. "Esren' ilinginh," yiłne.
with you I should go," she said. "If you want to," he said.

Axaxiłdik xutl ye gighelo. Axaxiłdik yiggiy iy xutl
Then sled in he put them. Then that the sled

dixuyidiniłdzaq. Axaxiłdik dełne anh chel "Gila' idisre'
he packed full. Then he said that man "Now I wonder if

dina xudhil yet xutiłdelinh sre' anh," yiłne. Yigginh
human society she does not care for perhaps she," he said. That

niq'ołonh vonh "Esren' ila," din'ne anh chel. Din'ne
woman her mother "I don't know" said that man. Said

anh niq'ołonh vonh, "Gila' diniyhdi dranh yan' duxt'anh,"
she woman her mother "Okay four days only you spend,"

xiłne. "Ey'," ne. Yitots'in' tr'in'ne dadz dełne
she told "Yes," he said. Then it is said thus she said
them.

tr'in'ne che, "Ngitthing qay ni'ux'osr da' gila' eyigginh
it is said also, "Below village you two when well that one
come

ngigiłigginh ghela'inh," yiłne, "gila' vighun'˜
your partner who used to she said, "now of him
be,"

idiyił˜ngidiniyh˜," yiłne. "Vighun'˜ idiyił˜ngidiniyh.˜^
be careful," she said. "Of him be careful.

Gits'in' da' dingatadhine' da' yiggi gits'in' dingatadhine'
Danger if he tells you so if that evil he tells you of

da' vighun' idiyił˜ngidiniyh˜," yiłne. "Ngo ixuda'˜
if of him be careful," she said. "Well if

ngidenagh gits'i ditenel," yiłne. "Ngo, anh vighun'
even you wrong you will do," she said. "Well she with her

dhedoninh dina xudhil yet sre'il xutiłdeł," yiłne.
you live human society I doubt she is accus- she told him.
tomed to,"

"Ngo ngin'qogg xudina' ghela' ts'ixuyan'," yiłne. "Gila'
"Well earthly people she is at all," she said. "Now
not

go tidhux'ots' da' gila' go yix xudhodi," yiłne, "gila'
here when you go when now this house away from," she said, "Now

go yix xoqo niginuxditoyh," yiłne. Axaxiłdik xitidhi'ots
this house for you will look," she said. And then they two left

tr'in'ne. Yigginh xidigege' k'idz yił xutl ye xiyighiłtanh.
it is said. That their child little also sled in they put him.

Axaxiłdik xitidhi'ots. Axaxiłdik viqing' anh gididedo
Then they left. Then her he pulled
husband

tr'in'ne. Vi'ot yił yidiłnek tr'in'ne. Axaxiłdik xitidhi'ots
it is said. His wife also pushed it it is said. Then they left

tr'in'ne. Axaxiłdik yiggiy yix xoqo nigixenithitonh.
it is said. Then that house for they looked back.

Tr'edha tr'in'ne yiggiy yix xuqul. Axaxiłdik ngitthing
Behold it is said that house was Then below
gone.

xinadhoł. Axaxiłdik vinhda' che nixitithit'ots tr'in'ne.
they camped. Then next day again they left again it is said.

Axaxiłdik qay xuts'in' xuditl'iningh tr'in'ne.
Then village to it came in view it is said.

Xivigiq'udighidhilinh "Vixedhinighinh idiyił nixołtał,"
Their young men "One who was lost they are bringing,"

xin'ne ts'in' tr'in'ne. Srilxidilighosr tr'in'ne yiggiy
saying it is said. They shouted it is said those

qay xut'an. Axaxiłdik qay xine'ots tr'in'ne. Axaxiłdik
village people. Then village they arrived it is said. Then

diquxathdatl.^ Axaxiłdik yigginh chel vonh xivighun'
they went up. Then that man his to her
mother

xudixinedatl tr'in'ne. "Siyozr," xałne ts'in' xiyighotathtr'ot.
they went it is said. "My child," saying they hugged him.

Yigginh xiyi'ot yił ghotathtr'ot. Yiggin xiditl'itth'en
She his wife too they hugged. Those dwellers

ndadz che dixiyighilax tr'ot axa tr'in'ne. Axaxiłdik
whatever they were ready love with it is said. Then
to do
phrase omitted

eyigginh vonh niginaththth'aq tr'in'ne.^ Yitongo tr'in'ne
she his made "ice cream" it is said. Meanwhile it is said
mother

dełne anh diqing',^ "Dina xudhil yet tr'ixunagided,"
said she to her "Human society I am not used to,"
husband,

yiłne. Axaxiłdik xałts'in' nixunedhit. Xenathdrit tr'in'ne.
she said. Then evening came. They went to it is said.
bed

"Go gila singonh xivighun' netayh," yiłne. "Ngo ngiyiggi
"Here now my mother beside her lie," he told "Well down (in
her. kashim)

seda 'sighun' netayh,' siłne," yiłne. Dałine'^ yighun'
my 'with me lie,' he said he told her. But for him
cousin to me,"

tathtsing' anh vi'ot. "Dałine' ngiyiggi xuq'at,'"
she was pos- she his wife. "But down there I want,"
sessive

ditadhine' tr'in'ne yigginh viqing'. Xidigał tr'in'ne
he told her it is said that her husband. Finally it is said

"Esren' ilinginh," yiłne tr'in'ne. Yitots'in' tr'in'ne
"Do as you want," she said it is said. Then it is said

yiggiy yiyedhitan xiłchet tr'in'ne. Ngiyiggi trałtth'et
that in which he he took it is said. Below kashim
lies

xuyegheyo tr'in'ne. Axaxiłdik deda ghun' enathtanh tr'in'ne
he went into it is said. Then his by he lay down it is said
cousin

niłtthe' xidili'o yix nedr tr'in'ne. Axaxiłdik xixitidhingo
head to head house middle it is said. Then they started
talking

tthidinengath ts'in' niłnughuł nidixaghidet'osr tr'in'ne.
all night then to each other they told what had it is said.
happened

Axaxiłdik yiggit tth'eyiggi dhidoninh ne tr'in'ne,
Then that at home one who said it is said,
stayed

"Ngi'in gila si'ot ts'in' tthinehoyh," yiłne tr'in'ne.
"Away now my wife to go out," he said it is said.

"Yitots'in' sideche ngi'ot ts'in' tasoł." Dałine' yigginh
"Then I too your wife to will go." But that

neg yiłne tr'in'ne, "Ngo ngin'qogg xudina' ghela' anh
good said it is said "Well earthly people she is she
not

vighun' dhisdoninh," yiłne tr'in'ne. Dałine' tr'in'ne,
with her the one I he said it is said. But it is said
stay,"

"Gila'," yiłne tr'in'ne yigginh giłigginh. "Dałine'
"Go on," he said it is said that first one. "But

inagh," yiłne iłt'et. Dałine' yigginh giłigginh "Gila',"
no," he said always. However that first one "Go on,"

yiłne. Xidigał tr'in'ne "Esren' ilinginh," yiłne tr'in'ne.
he said. Finally it is said "If you want to," he told it is said.
him

Ts'an ts'in' yitots'in' yigginh iłt'et qay dhidoninh
So then that one always village one who stayed

yigginh neyoninh vi'ot ts'in' tadhiyo tr'in'ne. Ts'an ts'in'
he who went his wife to went it is said. And

yitots'in' yi'ot ts'in' che xuditadhiyo tr'in'ne.
then his wife to also he went it is said.

Axaxiłdik eyigginh neyoninh vi'ot ts'i xuditadhiyoninh
Then the one who went his wife to the one who went in

tthałyigg xu yeginighit'enh. Axaxiłdik ngiyigg yix xudineyo
kashim he sneaked into. Then below house he entered
entry

tr'in'ne. Tr'edha tr'in'ne nginuq viłałtingh niq'ołonh.
it is said. Behold it is said back there she slept the woman.

Yitots'in' tr'in'ne yits'in' tadhiyo tr'in'ne. Axaxiłdik
Then it is said to her he went it is said. Then

got yiq'idh dux tadhiyo tr'in'ne. Axaxiłdik tr'in'ne
here beside her bed he went it is said. Then it is said

yiniłnek tr'in'ne. Ixuxuyił tr'in'ne yixudz tr'idilighith
he pushed it is said. Then it is said really she was frightened
her

111

eyigginh	niq'ołonh.	Tr'in'ne	yiniłnek	xuyił.	Yitots'in'
that	woman.	It is said	he pushed her	also.	Then

viqul	tr'in'ne.	Yitots'in'	tr'in'ne	tthantithiyo	tr'in'ne.
she was gone	it is said.	Then	it is said	he went out	it is said.

Yitots'in'	tr'in'ne	ngiyiggi	diyix	xudineyo.	Axaxiłdik
Then	it is said	inside	his own house	he entered.	And then

tr'in'ne	yigginh	chel	che	neyoninh	yix	xudon'idiyo.
it is said	that	man	also	who went	house	entered.

Yitots'in'	tr'in'ne	dadz	tr'in'ne	yinughuł	didighene'.
Then	it is said	thus	it is said	to him	he told about it.

Yitoyiggi	non-gidołcheth.	Ngi'in	tthitadhiyo.	Yitots'in'
Right away	he put on his parka.	Away	he went out.	Then

tr'in'ne	yitots'in'	ngi'in	dingonh	xiviyix	xudon'idiyo.
it is said	then	away	his mother's	house	he entered.

Tr'edha	tr'in'ne	yigginh	di'ot	yoqo	xunił'anh	ine'	yit
Behold	it is said	she	his wife	for	he looked	but	there

viqul	tr'in'ne.	Yitoyiggi	tr'in'ne	ntithiyo,	ntitl'iggok
she is gone	it is said.	Immediately	it is said	he went back,	he ran back

tr'in'ne.	Yitots'in'	xughil'eł	hingo	yit	xuts'anghidoł
it is said.	Then	it became light	when	there	he was coming from

tr'in'ne^	azrine	yigginh	vi'ot	ni'idiyo	tr'in'ne.	Viting
it is said	someone said	she	his wife	went back	it is said.	Her tracks

xelanh.	Go	ło	tr'in'ne	ntse	xith	yi'in	titlux~di	
are there.	Here	surely	it is said	nasal	mucus	away	she threw	where

yixi	ni'idiyo	tr'in'ne.	Ałonache	itrix	hingo	yixi
there	she returned	it is said.	Behold	she was crying	while	there

ni'idiyo.	Ixuxuyił	che	eyigginh	viqing'	vitr'evo~
she went back.	Then	again	he	her husband	his sadness

titl'idhiyh~	tr'in'ne.	Yitots'in'	che	yiggi	iy	qay
came	it is said.	Then	again	there	that	village

ni'idiyo	tr'in'ne.	Xudontithiyo	tr'in'ne.	Xudontithiyo
he returned	it is said.	He went inside	it is said.	He went inside

tr'in'ne.	Xudontithiyo	hingo	tthałyigg	ts'in'	tr'in'ne
it is said.	He went inside	when	kashim entry	to	it is said

non'idiyo.	Ixuxuyił	tr'in'ne	yit	xanqa'dhiłdziq
he entered.	Then	it is said	there	his feet got stuck

tr'in'ne. Ndadz go xaxa yadz netolał˜ tr'in'ne. Yit
it is said. How in the world will he it is said. There
get free

diggangidhit hingo tathtrax tr'in'ne. "Agide,˜
he stands while he starts it is said. "Okay,
to cry

yit xo'in dingidighisne'," yĩłne ne ts'in' yigginh niq'ołonh
therefore I said that to you," she said saying that woman

vonh. "Gila' dalik ts'in'! Xudonsiniłtayh!" yiłne. Dałine'
her "Come be quiet! Let me in!" he said. But
mother.

tr'in'ne "Viyan'," yiłne. Yitots'in' tr'in'ne iłt'et
it is said "No," she said. Then it is said continually

tathtrax. Itrix tr'in'ne xidigał tthidinengath tr'in'ne.
he started He was it is said finally all night long it is said.
to cry. crying

Venhda' che dranh tr'in'ne. Xidigał tr'in'ne viqa' yadz
Next day also a day it is said. Finally it is said his feet loose

don'idiyoq tr'in'ne. Ngiyiggi tthałyigg xuyegheyo tr'in'ne
became it is said. Below kashim entry he went into it is said

chenh. Yitots'in' che xanqa'dhiłdziq tr'in'ne. "Gila'
again. Then again his feet got stuck it is said. "Come on,

xudonsiniłtayh," yiłne tr'in'ne. "Dałine' xudonngitidhatltal
let me in," he said it is said. "But I will not let you in,"

ts'in'," yiłne tr'in'ne. "Dodo! Ngitthing nixutidheltthal di
she said it is said. "No more! Down toward if you do not see
the river

xuzro," yiłne, "xudonngitatltał," yiłne tr'in'ne. "Ngonh
plainly," she said, "I will let you in," she said it is said. "Your mother

yił ngito' yił dodo xiviningił'anh," yiłne. "Idixuzro
and your also no you see them," she said. "Only thus
father more

xudonngitatltał," yiłne. "Ngo gide˜ soxo gits'i dingidiyoq,"
will I let you in," she said. "Well really for me badly you have done,"

yiłne tr'in'ne. "Sigege' ngixo'in gitr'odidighele'," yiłne.
she said it is said. "My child because is unhappy," she said.
of you

"Ngoxo sidhix diyigidhik ts'i dixo'in˜ xudonngitatltał,"
"For you I feel pity as because I will let you in,"
of it

yiłne. Axaxiłdik xudonyiniłtanh tr'in'ne. Axaxiłdik eyiggit
she said. Then she let him in it is said. Then she

di'ot yighun'ˇ xudon'idiyo tr'in'ne. Tr'edha tr'in'ne
his wife to her he went in it is said. Behold it is said

idedig vinoghiyiggi gathdlingh tr'in'ne. Xuyił tr'in'ne
she too below her eyes tears flowed it is said. Then it is said

dełne	yigginh	vi'ot	"Gan^	voqo	dałts'idz	ntadhiyoy?"
said	she	his wife	"What	for	this way	have you come back?"

yiłne	diqing'	anh.	Dełne,	"Diva	niq'ołonh	vits'in'
she said to	her hus- band	he.	She said,	"Who	woman	to her

xudiningiyoninh?	Divasre'~	anh	vighun'	dhedo	ts'i'at,"
the one you went to?	I wonder	she	with her	you stayed	is it,"

yiłne.	Chel	che	din'ne	tr'in'ne,	"Se^	sixuyo' gho
she said.	Man	then	said	it is said,	"I	of my own accord

disiyoq	ts'ixa'a~	disidene?"	yiłne	tr'in'ne.	Ts'an	axaxiłdik
did so	indeed	do you say so to me?"	he said	it is said.	So	then

yit	xighun'	ntĩthido'	tr'in'ne.	Axaxiłdik	gits'i'in	ine'
there	with them	he began to stay again	it is said.	Then	elsewhere	however

ntedol	ts'in'	iłt'et'.	Yit	xuyan'	xitathdo'	tr'in'ne.
he did not go		always.	There	only	they began to stay	it is said.

Axaxiłdik	yigginh	xivonh	diyix	sriłti xune'onh	tr'in'ne.
Then	she	their mother	her house	was hidden	it is said.

Ts'an	axaxiłdik^	gits'an xatitl'idaq	tr'in'ne	yigginh	chel
So	then	year after year	it is said	that	man

anh	dingonh	yił	nixuvidinig ts'in'	tr'in'ne.	Ts'an	xidigał^
he	his own mother	with	he did not return	it is said	So	finally

vinixełtsen'	tr'in'ne.
it is fenced off	it is said.

THE BLIND MAN'S STORY

Note: Chapman (p. 50) notes: "This story is from the Kuskokwim River. Such stories, according to the narrator, are told in camp, and bring success in hunting." Chapman's title for the story is "Story of a Young Man who was Purified from Sin."

There was a village. There were two young men who lived there, and they were chiefs. Now this was a big village where they lived. And they hunted for game. Now these two young men had not yet found wives, so they lived there by themselves. As was their custom, one of them always went to sleep early, and the other one went to bed later. Then in the morning, when it began to get light, the one who had gone to bed later got up and took his arrows, and went up on the mountain. He shot caribou and skinned them. Then he went back into the kashim. He found that his partner was gone. After he had been there for a little while, his partner came back. "Well," he said, "you came back, friend?"

"Yes, I came back here," said the other.

"Okay, we'll build a fire," he said. So they split some wood, then they opened the curtain. Then their food was brought in in bowls and they busied themselves with that. Afterwards they sat down, in the middle of the kashim where they always sat. The other young men, their cousins, went back to their own houses where they usually stayed, but the two young men themselves did not go back to their own houses.

Then the one who always fell asleep first, went to sleep. And the one who had fallen asleep later the day before sat up. The one who fell asleep later, it is said, shone at night. He just did that. It was because he always tried to control his anger. But his partner did not shine, his partner who went to sleep. After a long time, the second man also fell asleep for a little while. And then as it was beginning to get light, he awoke and got dressed. Then he went back up on the mountain. He climbed all the way up the mountain, where he had always gone when he was a child.

Then he looked around. He saw no caribou where he usually got caribou. He looked both ways, but there were no caribou. Meanwhile, it grew light.

He looked both ways. Over toward the river there was a broad expanse of tundra. On the other side, where the mountains were, the sun was about to rise. Then he saw something out in the middle of the big tundra. It was a nice house, with the curtain blowing outward. He looked again, but there was nothing there.

So then the young man thought, "I should go there." So he put down his arrows and his pack, and went down there below. He arrived there. It was a very nice house. He went into the doorway, and he looked around outside. He looked around, but there was no cache. He looked for a trail, but there were no people's tracks. Then he thought. He thought, "I wonder where the people are?" Then he entered the house. He went down into the entryway. He pushed aside the curtain. There was a sudden burst of light. Then he entered. The house was quite small; he went across to the other side. And over on the riverward side of the house, a woman was sitting on the shelf, a very pretty woman. And she was sewing. She did not glance around. Then she put down her sewing in front of her, and she spoke out, saying, "Good, you have come this way on account of my wisdom. I looked all over the world, but I didn't see anyone. On all the world, I only caught sight of you. Since you seem good to me, I have shown you my house," she said. Then the woman went out. She was gone a long time. And then she came back in. She brought him a fine, clean bowl, and it was steaming; the food had just been dished out. And he began to eat it. Then he gave the bowl back to her. She was gone for a moment, then came back in. She brought in thick back sections of caribou skins and went across to him with them. Then she said to him, "All right, you lie on this." He took it from her and put it on the shelf. She she also gave him a marten-skin blanket for his bedding. So he lay down. They went to bed. In the morning, they awoke. For two days and two nights he stayed in her house and never looked outside. Then, when they were getting up, she went out. She brought in meat and again she gave him food. They spent the day there again. And when it got dark again, the man said to her, "Will I only stay here in the house?" "Yes," she replied. And then the man said, "How long will I only stay in the house?" "Why, what do you lack, that you speak thus?" she said. "You have already become a part of my life." Then she gave him food. They finished eating, and then they went to bed. The young man stayed awake. Across from him the woman was about to go to sleep. And then the young man thought, "Perhaps I will always stay here in this way." Then he thought again, "Why did she reveal this house of hers to me?" And he thought, "I should go over to her." Then he arose. And as he crossed the house and went in front of her, he suddenly lost consciousness. Right in front of her he went, and there it happened. He could not tell where he was. Then it was as if he woke up. And then he sat back down in the house. Then he thought, "What am I doing here? What is she doing to me here?" And he thought, "I thought I was going over to her, but it seems I was asleep." Meanwhile, the woman snored over on the other side. He thought again, "I wonder what I'm doing here. I think I'll go over again." And so he got up again. And when he reached the place where her head lay once more, once more he lost consciousness. It was as if he was asleep. Then once again it was as if he awoke. And he lay in his place and came to his senses. "I wonder why it seemed as if I went across to where she lies?" And he thought, "Ah, what am I doing here?" Meanwhile, the woman across the room continued to sleep. "Now I wonder what's happening to me? I think I'll try again," he thought. So he went back to her again. He went up to the bed where her head lay. Then all of a sudden the back of the house opened up in the middle! He became frightened! Suddenly it became very light, shining brightly. Then someone laughed, and when he turned around, there was a woman, back in the clean place, laughing at him. Then the woman said, "What are you doing? Why, that is my mother," she said. Then the man became ashamed. "Come here," she said, and he went to her. And then the woman spoke to him: "Now because you seemed good to my mother, she revealed this house of ours to you." And then she brought him in, and undressed him, and left him naked. Then she put warm water by him, and fat, which she cut into pieces. (That is what she used for soap.) Then she bathed him. Then she gave him clothing, she dressed him in fine clothes. And after she dressed him, she told him, "Now, sit down." Then she told him, "Give me your hand." So he held out his hand to her, and she took it. She put it in her mouth. She started sucking on his hand. Finally the woman's mouth was full. She spit the water from her mouth into the basin. She did that twice. Then she put his foot in her mouth. When her mouth was full, she spit the water into the basin. She did that twice also. Then she said to him, "Look here." And he looked. The water looked just like charcoal in it. And then the woman said, "This is the evil that you have done since the time you grew up. Look at your sins here." And the man said, "Yes. All right." He said, "Now you have made me all right. Now I am very thankful to you." Then the man put all the things he had worn into the water where he had been washed. She started to take it out. "Empty it far away," he said. So she went far away with it. Then she dumped it out. She also threw away the bowl it was in. Then she went back inside. She gave him food and he ate. Then the woman married him, and he began to live there with her. Then she told him, "Look well around my house." So he looked around, and it was very fine. There were skins upon the earthen floor--the house was full of them. That woman was a very rich person. The man said to the woman, "How have you managed to do this?" And the woman replied, "Well, I will not tell you about it yet. Eventually you will find out." And so he stayed there with her. All the time he stayed with her, he did not see outside. Whatever he ate was already cooked. Meanwhile, the mother stayed in a house nearby. She went out and brought in cooked food. That was how they lived. Finally, his wife bore a child. It was a boy. And they raised him. Finally he began to walk around. And then the man said, "Am I always to live here in this way?"

Then the woman said, "What would you do, that you speak this way?" "How long will I stay just in the house?" he said. And the woman replied, "There is nothing lacking here that you can get by working, so why say that?" That was all she told him. So they continued to live there. And after a long time had passed, the woman said, "Now I will show you where I get such riches. Now, come," she said to him. And he went to her. He went out with her. They went to the back of the house, in the middle, and the ground opened up. "Now look down below," she told him. He stooped and looked down. Down where he looked, there were many animals, down in the earth, a great many. "Do you see them?" she asked. And her husband said, "Yes." Then she slammed the door shut. And they went back into their house. Then the man thought to himself, "This must surely be the reason for what happened where I used to go hunting, why there were no caribou where I always used to get caribou." He thought this, and then his wife said, "What evil things are you thinking to yourself?" Then she said to her husband, "Now ever since the time when you first came here, I have seen all your thoughts." Then the woman said, "Because you seemed good to us, we revealed our house to you." And then the man said, "I am thinking about my dear parents, wondering whether they are still alive." "Well," said his wife, "four seasons have passed since you came here." "What?" he said, "It seemed that I have stayed here only four nights." "That is because you did not know that a year's time had passed outside," she said. "Right now the fifth season is passing. It is now nearly winter, as it was when you came to us." "What?" he said. "How could I know that, since I never see outside?" "Do you want to look outside?" she said. "Go on, go outside." And so he went outside, and looked around. Indeed, autumn was passing. And then he went back into the house, and said, "I should go find out about my parents." "Yes," she said to him. "Go on, tomorrow, early in the morning, go and get wood to make a sled." So early the next morning he got up and went to get material for a sled. And he got it quickly and brought it back to the settlement. Then he did nothing but carve. He brought back the wood for the sled and carved it quickly. He finished it the next day. Then the next day his wife said to him, "I should go with you, too." "If you want to," he said. So he loaded up his sled, and put his wife and baby in it. Then the man said, "I wonder if perhaps she does not like going among humans?" And his wife's mother answered, "I don't know. Spend only four days there." He agreed. And then she said further, "When you two come down to the village, be careful of the one who used to be your partner. Be careful of him. If she [wife] tells you there is danger, something evil, heed that warning. Otherwise you will do wrong," she said. "Your wife is not accustomed to human society. She is not an earthly person at all. Now when you leave from this house, be sure to look back for the house," she said to him. And then the two of them left. They also put their little child in the sled. Then they left, with the husband pulling the sled and his wife pushing it. Then they looked back for their house, and behold, it had disappeared. Down below there they camped. The next day they went on. And then the village came in sight. The young men of the village were saying, "They are bringing back the one who was lost!" They shouted, those people of the village. And then they arrived at the village; they went up. And then they went to that man's mother. Saying "My child," they hugged him. They hugged his wife, too. Those people there were ready to do anything for them out of love for them. His mother made "ice cream" for them. And then the woman said to her husband, "I am not accustomed to being among humans." Evening came. They went to bed. "Sleep here with my mother," he told her. "My cousin has asked me to stay with him down in the kashim." But his wife did not want to let him go. "But I want to stay down there," he told her, her husband. Finally she said, "Do as you wish." And he took his bedroll and went down into the kashim. Then he lay down beside his cousin, head to head with him, in the center of the kashim. They talked to each other all night, telling each other what had happened. Then the one who had remained at home said, "Go over there to my wife, and I too will go to your wife." But the good man said, "Well, the one I stay with is not of earthly people." But the other said, "Go on." "Oh no," said the first man. However, the other kept saying, "Go on." Finally he said, "All right, if you want to." So the man who had stayed in the village went to the other man's wife, and the one who had left went to his cousin's wife also. The man who had stayed in the village crept into the entrance of the house [where the unearthly woman was sleeping]. He went up to her and lay beside her in the bed, and then he pushed her. The woman became really frightened when he touched her. And then she was gone! Then he went back out. He went into his own house. When his cousin came in, he told him what had happened. Right away, the husband put on his parka and went out, and went to his mother's house. He looked for his wife, but she was gone. Immediately he started running back. When it got light, someone said that his wife must have gone back, because her tracks were there. There was the place where she had blown her nose, for she apparently had been crying as she went back. Then sadness came upon her husband. He returned to his village. He went inside. And when he entered the entryway of the kashim, right there his feet became stuck. [This was in the village where he had lived with his wife, not in his parents' village.] There was no way he could get free! "Now, that is why I told you what I did," said his wife's mother. "Be quiet! Let me in!" he said. But she said, "No." And then he started to cry without ceasing. While he cried, a night passed, and a day. Finally his feet became loose. He tried to go into the entryway again, and once again his feet got stuck. "Please, let me in," he said. "Oh no, I will not let you in," she said. "If you never more look down toward the river, I will let you in. You will never see your mother and your father any more. Only then will I let you in. You have done very badly by me. Because of you, my child is unhappy. But since I have pity on you, I will let you in." And then she let him in. He went inside to his wife. There she was, with her tears flowing. And she said to her husband, "Why have you come back here? Who was that woman you went to? I wonder if you mean to stay with her?" Then the man said, "Did I do that of my own accord, that you should say that to me?" And then he began to live there with them again. He never went anywhere else, he only stayed there. The mother concealed the house again. And year after year, that man never returned to his own mother. And so the story is finished.

CHEL DI'OT OQO NIXALYAXINH

A Young Man Searches for a Wife

Chapman 8, 59-60
The storyteller is not named.

Q'udighidhilinh	ghiqał.	Antr'a	gatotth'eł	xuq'i
A young man	was going in a canoe.	So	he listened	as if

gits'an ghalnoł˜	xuyił	gidetth'onh.	Tr'edha	gazrile.
he turned around	then	he heard something.	Behold	someone was saying something.

Tr'edha	niq'ołonh	gidile.	"Ya xaxa na,"	ne	tr'in'ne.
Behold	woman	was singing.	"Ya xaxa na,"	she said	it is said.

Yitoyiq	diqodhiyo.	Niq'ołonh	teq'avon	ndidhit.	Vitthegh
Thereupon	he went up the bank.	Woman	on shore	stood.	Her hair

ngith.	Ditthe'	ton'i'ox˜	xulingh	axa.	Gidile.	Yitots'in'
was long.	Her head	she was washing	current	in.	She was singing.	And then

yighun'	niginat'enh.	Yinesrin	xutlyił.
to her	he sneaked up.	Her waist	he seized.

"Dina	itla'i˜ts'in'!ˇ	Dina	itla'i˜ts'in'!"ˇ	yiłne
"Human	I am not!	Human	I am not!"	she said to him

niq'ołonh.	Yandighetrit˜	anh	chel.	Ałona chenhˇ	q'eyh
the woman.	He released her	that	man.	Behold,	birch

tritrˇ	te ˆ	tinighe'o.˜	Vitthe'tux	nelingh.	Chel	q'eyh
tree	water	was leaning into water.	Through its branches	current was flowing.	Man	birch

eting'.	Viye xudolningh.	Tr'iye	nighidiyo.	Yitots'in'
was holding.	He was angry.	In his canoe	he went back.	Then

nitithiqanh.	Che	nighidiqał.	Antr'a	gatotth'eł	xuq'i
he started paddling again.	Again	he paddled along.	Then	he listened	as if

gits'an ghalnoł˜	xuyił	gidetth'onh.	Tr'edha	gazrile	chenh
he turned around	then	he heard something.	Behold	someone singing	again

che	niq'ołonh	xuq'i.	"Che q'odet	xuq'i,"	inedhinh.
again	woman	like.	"Again just now	like,"	he thought.

"Divasre'˜	gila',"	inedhinh.	"Divasre'˜	ło'its'in'	niq'ołonh
"I wonder	what now,"	he thought.	"I wonder	indeed	woman

go	din'ne?"	inedhinh.	Che	yiłtthonh.	Tr'itltux	gazrile.
this	says?"	he thought.	Again	he listened.	Among the willows	someone was singing.

"Aya yo ha ya,"	ne	tr'in'ne.	Diqodhiyo.	Niq'ołonh	xut'a
"Aya yo ha ya,"	she said	it is said.	He went up the bank.	Woman	very

ngizrenh	gighe′	dhitł	axa	xonitl'ichith.	Gałtim	dił'anh.
pretty	tooth	belt	with	she was girded.	Willow bark	she was gathering.

Yinesrin	xutlyił.	"Dina	itla'i˜ts'in'ˇ!	Dina	itla'i˜ts'in'ˇ!"
Her waist	he seized.	"Human	I am not!	Human	I am not!

yiłne.	Yandighetrit.	"Dina	uxlanh	xuq'iˇ	ghilechenh.
she said.	He released her.	"Human	you are	as if	it seems again.

Gile	axa	yuxye	digididax,"	yiłne.	Ggux	ngilanh	ts'in'
Song	with	in you	a noise is,"	he said.	Rabbit	being	

ngi'in	ghołtlił.
away	she hopped.

Viye xudolningh	nitithiqanh.	Che	gidetth'onh.
He was angry	he started paddling again.	Again	he heard something.

Tr'idilighusr.	Ngi'in	xuts'in'	diqodhiyo.	Tr'itltux
Someone was playing.	Away	to there	he went up the bank.	Among the willows

ghihoł.	Go	tr'edha	dina	xut'a	che	long	yigixiłdzighutl
he went.	Behold		people	very		many	were playing ball

dasrq'idz.	Dina	xut'a	che	neg.	Niq'ołdałin	chilqay
on the bank.	People	very	also	handsome.	Women	men

niłtux.	Gidingidz	tux	tathdo'.	Xutux	xunił'anh.	"Se
together.	Grass	among	he sat.	Among them	he looked.	"I

sixitlghuł	da'	niq'ołonh	itatlyił,"	inedhinh.	Xidigał
they throw to me	if	woman	I will grab,"	he thought.	Finally

yaxa-yitlghuł	xuyigg	yitlyił.	Diggantl'itlux.	"Dina
they threw it to him	immediately	he caught her.	He jumped up.	"Human

itla'i˜ts'in'ˇ,	dina	itla'i˜ts'in'ˇ!"	ne.	Niq'ołonh	yik'odzˇ
I am not,	human	I am not,"	she said.	Woman	away from him

nixidilighuł.	Yandighetrit.	Vidhalzring	zro	yixo'in
struggled.	He released her.	Canada goose	only	away from him

ghizrił.	Dilighusrin	dits'in	xathdlat.	Nigenithiyił.
went screaming.	The ones playing	geese	became.	They flew away.

Viye xudolningh chel tr'iye nighidiyo. Nitithiqanh
He was angry man in canoe went back. He started paddling again

ixuxuyił che gidetth'onh. Xinatr'idilighusr xinadin'nen ts'in'
then again he heard something. People talking speakers

gidetth'onh. Diqodhiyo. Nginugg xinadin'nen xits'in'
he heard. He went up the bank. Up from the river speakers toward

tadhiyo. Tr'itltux tr'edha viniq'it deg dina long
he went. Among the willows behold lake here people many

tax nixiditl'iyo.˜ Tr'iyinh dina chux tadhin chux diyinh.
were standing in the water. Someone making medicine man big old man big was making medicine.

Tixet'an dhith˜ da' ndałcheth. Godadz din'ne diyininh,
Otter skin parka he wore. Thus said the medicine man

"Deg go q'odet yuxtoqul xuq'i," ne. "Dałine' dingit'a
"Here here now you will be gone as if," he said. "But better

go tr'atołtth'eł dinadangine' ine'," xin'ne dina.
here we will stay as you told us though," they said people.

Gidingidz tux xuts'i tr'itr'ełtlux eyigginh q'udighidhilinh.
Grass among from someone leaped out that young man.

Engitthit eyigginh˜ diyininh ghun' tr'i'ełtlux. Diyininh
In front of that medicine man at he leaped. Medicine man

tixet'anh athdlat. Tigheyo yitots'in' q'utithivanh.
otter became. He dove then he swan away.

Yitots'in' yixudz dina tixighedatl, ggagg xelanh ts'in',
Then all people went in the water, animals being,

tixgedr, vichingadh yił tek'otrix yił todzing yił.
mink, muskrat and arctic loon and common loon also.

Yitots'in' tax xuyan' xiditl'itth'e. Yitots'in' eyigginh
Then under water only they stayed. Then that

chel nigeday athdlat. Yitots'in' net'uq.
man goshawk became. Then he flew.

Go xuts'in'ˇ nixunili'on'.
This is the end.

Yuk.

A YOUNG MAN SEARCHES FOR A WIFE

A young man was going along in a canoe. He listened, and he turned around, and he heard something. Someone was speaking. It was a woman singing. "Ya xaxa na," she sang. He went up the bank. There was a woman standing on the shore. Her hair was long, and she was washing it in the current. She was singing. Then he sneaked up to her and seized her around the waist.

"I am not human! I am not human!" cried the woman. The man released her. Behold, there was a birch tree leaning over the water. The current was flowing through its branches. The man was grasping the birch tree. He became angry and got back into his canoe and started paddling again. He paddled on. Then he turned and listened, and he heard something. Once again, someone was singing, like a woman. "Just as before," he thought. "I wonder what it is now," he thought. "Is it indeed a woman doing this?" He listened some more. Someone was singing among the willows. "Aya yo ha ya," she sang. The man went up the bank. There was a very pretty woman wearing a belt made of teeth, gathering willow bark. He seized her by the waist. "I am not human! I am not human!" she cried. He released her. "It seems to me that you are human enough, since you are making such a noise with your songs," he said to her. She turned into a rabbit and hopped away.

Angrily he started off paddling again. Once more he heard something. Someone was playing. He went up the bank near it, among the willows. Behold, a lot of people were playing ball on the bank. They were very handsome people, women and men together. He sat amid the grasses and peeked at them. "If they throw it my way, I'll grab a woman," he thought. Finally they threw it his way, and immediately he caught a woman. He jumped up. "I am not human, I am not human!" cried the woman as she struggled away from him. He released her, and she went screaming away from him in the shape of a Canada goose. All the players became geese and flew away.

Angry again, the man got back in his canoe and started off paddling, and then he heard something. He heard people talking. He went up the bank. He went away from the river, toward the speakers. Among the willows was a lake, and a number of people were standing in the water. There was a big old man making medicine. He wore an otter-skin parka. Said the medicine man, "It seems that you will perish right here." "In spite of what you say to us, we will stay here," said the people. Then the young man leaped out from the grass. He jumped down at the medicine man. The medicine man became an otter. He dove in the water and swam away. Then all the other people went into the water and became animals--mink, muskrat, and the arctic loon and the common loon too. They stayed only under the water. Then the man became a goshawk and flew away.

That is the end.

CHEL ŁEK NIŁDADRQAY YIŁ

The Young Man and the Dog-Sisters

Chapman 11, 166-187.
The storyteller is not named.

Qay	xudhi'onh	tr'in'ne.	Yitots'in'	tr'in'ne	chel
Village	there was	it is said.	Then	i.i.s.	man

tr'igidiłt'ighinh	xelanh.	Yitots'in'	tr'in'ne	niq'ołdałin
who did not want to marry	there was.	Then	i.i.s.	women

che	xiyighun'	ni'iłniyh	tr'in'ne.	Yitots'in'	tr'in'ne
also	for him	tried	i.i.s.	Then	i.i.s.

axaxiłdik	nginiggi	yix	nedr	yan'	dothdo	tr'in'ne.
then	back	house	middle	only	he sits	i.i.s.

Yitots'in'	tr'in'ne	eyiggin	niq'ołdałin	che	go	yixi
Then	i.i.s.	those	women	also	there	

trałtth'et	ts'in'	xiviyix	xuchux	xelanh	tr'in'ne.
kashim	near	their house	big	was	i.i.s.

Yitots'in'	yix	tr'in'ne	axaxiłdik	edi	niłchenxixudhi'onh
Then	house	i.i.s.	then	all	they stood in a circle

tr'in'ne.	Eyiggin	niq'ołdałin	tr'in'ne.	Yitots'in'	tr'in'ne
i.i.s.	Those	women	i.i.s.	Then	i.i.s.

xiditthegh	nixitltrił	tr'in'ne.	Yitots'in'	tr'in'ne	da'
their hair	they washed	i.i.s.	Then	i.i.s.	parkas

neg	yetˇ	che	ninixidolyak	tr'in'ne.	Yitots'in'	tr'in'ne
fine	in	also	they dressed	i.i.s.	Then	i.i.s.

tth'ok	neg	yetˇ	che	vav	xilayh	tr'in'ne.	Yitots'in'
bowls	fine	in	too	food	they put	i.i.s.	Then

tr'in'ne	ngiyixi	tr'igidiłt'ighinh	ts'in'	xonxididił
i.i.s.	inside	the one who would not marry	to	they took it in

tr'in'ne.	Yitots'in'	tr'in'ne	giłigginh	yeg	xudi'ihoyh
i.i.s.	Then	i.i.s.	one	there	went in

eyigginh	niq'ołonh	anh	tth'ok	ghiqoł	tr'in'ne.
that	woman	she	bowl	carried in	i.i.s.

Axaxiłdik	tr'in'ne	go yit	xungithit	ni'ihoyh	tr'in'ne.
Then	i.i.s.	there	first	she went in	i.i.s.

Yitots'in'	tr'in'ne	eyiggiy	iy	tth'ok	ghiqoł	tr'in'ne.
Then	i.i.s.	that	the	bowl	she carried	i.i.s.

Yitots'in'	che	tr'in'ne	eyiggi	tth'ok	ghiqoł	yił	yits'i
Then	also	i.i.s.	that	bowl	she carried	with	by him

ditl'inek	tr'in'ne.	Ixuxuyił	tr'in'ne	yixi	iy	tth'ok
she held it out	i.i.s.	Then	i.i.s.	that	the	bowl

yighu itlyił	tr'in'ne.	Yitots'in'	tr'in'ne	yaxa niyidiniłtsitl.
he snatched from her	i.i.s.	Then	i.i.s.	he threw it at her.

Tr'in'ne.	Yitots'in'	tr'in'ne	yits'in'	tr'in'ne	eyiggi	iy
i.i.s.	Then	i.i.s.	due to that	i.i.s.	that	the

vav	viqogg	niyighedatl	tr'in'ne.	Vitth'og	yił	yo yighiditux
food	all over her	fell	i.i.s.	Her bowl	also	flew up in the air

engithi	ngan'	tr'in'ne.	Yitots'in'	eyigginh	niq'ołonh
outward	on the ground	i.i.s.	Then	that	woman

diyenyilayh	yiggi	iy	vav	nighedatl	tr'in'ne.	Yitots'in'
picked it up	that	the	food	fallen	i.i.s.	Then

tr'in'ne	itrix	hingo	tthan'idoyh	tr'in'ne.	Yitongo	tr'in'ne
i.i.s.	she was crying	while	she went out	i.i.s.	Meanwhile	i.i.s.

eyiggin	ixutin	viluxdong'ye	ngi'o	tthałyet	xiditl'itth'e
those	the ones	the rest	yonder	kashim entry	remained

tr'in'ne.	Tth'ok	xolał ts'in'	tr'in'ne.	Yitots'in'	tr'in'ne
i.i.s.	Bowls	they were holding	i.i.s.	Then	i.i.s.

xiyits'in'	xiditi'usr	tr'in'ne.	Dałine'^	viyan'.	Yixudz
to him	they went one at a time	i.i.s.	But	no use.	The same

dixił'anh	tr'in'ne.	Xudigał	tr'in'ne	eyiggiy	iy	tth'ok
they did	i.i.s.	Finally	i.i.s.	those	the	bowls

xaxa ninengił	ts'ixuyan'	tr'in'ne.	Tthanxididatl	tr'in'ne
he threw back at them	only	i.i.s.	They went out	i.i.s.

xitrix	hingo.	Xudigał	tr'in'ne	xidiyix	xudonxididatl
they were crying	while.	Finally	i.i.s.	their houses	they went into

tr'in'ne.	Ixutux	tr'in'ne	inedhinh	anh	q'udighidhilinh,
i.i.s.	So then	i.i.s.	he thought	that	young man,

"Ngo dadz disixił'anh tux xivits'in' xuyił sitthe' imo,"
"Well so they act toward when- on account then my head aches,"
me ever of them

inedhinh. Tr'in'ne. "Xivighun' hey' tasdoł di? Q'idong
he thought. I.i.s. "With them why would I If so already
live?

xivighun' tidhasdol ine'," inedhinh tr'in'ne. Yitots'in'
with them I would have gone," he thought i.i.s. Then

yix ditl'itth'en tr'in'ne xidigał tthanxixudidinek tr'in'ne.
house those staying i.i.s. finally they dispersed i.i.s.

Xidigał tr'in'ne ideyan' yit dothdo ts'in'^ tr'in'ne.
Finally i.i.s. he alone there remained i.i.s.

Axaxiłdik tr'in'ne tthantidoyh tr'in'ne dingonh xivits'in'
Then i.i.s. he went out i.i.s. his mother to them

tr'in'ne. Axaxiłdik dingonh ghun' xudon'idoyh. Yit yix
i.i.s. Then his mother to he went in. There house

xudon'idoyh tux niłq'adzˇ xunił'anh tr'in'ne. Tingił ye
he went in when both ways he looked i.i.s. Buckets in

xuyił tetth'o ye xuyił nonxudithiqonh tr'in'ne te.
and bowls in also they contain i.i.s. water.

Ałonache eyiggin niq'ołdałin anh q'udighidhilinh vonh
Surely those women he young man his mother

oqo diqonxalyay iy te tr'in'ne. Axaxiłdik anh diyozr
for brought it that water i.i.s. Then she her child

dinatl'oxiyitiłtał q'at xiyinughiłtrił tr'in'ne. Yitots'in'
may she give to us wanting they would do i.i.s. Then
anything for her

tr'in'ne dingonh anh iłne ts'in' "Te q'at hey'"
i.i.s. his mother he said to "Water if you want,"

yiłne,^ "Atthing gila te ngidinenh," yiłne tr'in'ne.
he said, "Out there go on water drink," he said i.i.s.

Yighun' ihoyh tr'in'ne. "Diva yixodhiyoy iy gon?" yiłne.^
To it he went i.i.s. "Who got it this here?" he said.

"Ngo a'in ngeda yozr ye soxo xiyixodhi'ots iy," yiłne.
"Well out your little for me brought it that," she said.
cousins

"Gan lay^ at xiviyił ngizrizr," yiłne. "Ngo xivigite'
"What for that did you give them to he said. "Now their water
drink?"

tidhasinel ts'in' xuq'a di'ist'a' ts'in'," yiłne. "Dodo
I will not drink wanting I am thus," he said. "No more

soxo te diqon'uxliyayh ts'in' xividene," yiłne tr'in'ne.
for me water you get tell them," he said i.i.s.

Yitots'in' tr'in'ne te tthanyalyayh tr'in'ne. Yitots'in'
Then i.i.s. water he took out i.i.s. Then

tr'in'ne yitth'og yił ni'ildił˜ tr'in'ne. Yiggi iy te
i.i.s. its bowls with he threw over the bank i.i.s. That the water

tr'in'ne. "Xiday nginh vixudheyoy ^ te?" yiłne tr'in'ne.
i.i.s. "Where you brought water?" he said i.i.s.

"Ey'," tr'in'ne "Ngitthe gide iy," yiłne tr'in'ne. "Ło'
"Here," i.i.s. "Down there that it," she said i.i.s. "Truly

vixudheyoy ^hey' gon?" yiłne. "Agide dran vixu'ididhitlneg ^
is is what you brought that?" he said. "Surely today I got it with difficulty

iy," yiłne tr'in'ne. Yitots'in' tr'in'ne iy idinenh
that," she said i.i.s. Then i.i.s. that he drank

tr'in'ne. Axaxiłdik tr'in'ne yitl'ogidighetrit.^ Axaxiłdik
i.i.s. Then i.i.s. she gave him food. Then

gihonh tr'in'ne. "Divasre'˜," yiłne tr'in'ne anh vonh,
he ate i.i.s. "I wonder," said i.i.s. she his mother

"divasre'˜^ ŝântiłnigin lay ^ŝoxo ninełtayh ts'in' at?"
"I wonder my helpers for for me will you take?"

yiłne. "Go ghiluq xiłdik tiyh idinighisdhił di," yiłne
she said. "Alas, now strength I am losing when," she said

tr'in'ne. "Gan ghun' sighondidiłniyh," yiłne. "Deg
i.i.s. "What about are you bothering me?" he said. "That

sixuyo' yedighist'onh ts'in' dist'a," yiłne.
which I made my mind up about I am so," he said.

"Sighondidiłniy ts'in'ˇ," yiłne tr'in'ne.
"You bother me," he said i.i.s.

Yitots'in' tr'in'ne tthantidoyh. Yitots'in' tr'in'ne
Then i.i.s. he went out. Then i.i.s.

trałtth'et xuyentidoyh tr'in'ne. Nathtanh tr'in'ne.
kashim he entered i.i.s. He lay down i.i.s.

Vinixułts'eg dong ts'in' tr'i'idhik tr'in'ne. Yitots'in'
In early morning he awoke i.i.s. Then

ni'iditl'eyh tr'in'ne ghinoy oqo tihoyh tr'in'ne.
he dressed for the trail i.i.s. caribou for he'll go i.i.s.

Yitots'in'	tr'in'ne	ghinoy	tuxughonh	tr'in'ne.	Yitots'in'
Then	i.i.s.	caribou	he killed several	i.i.s.	Then

tr'in'ne	q'agh	ntidoyh.	Yitots'in'	tr'in'ne	dingonh	ghun'ˇ
i.i.s.	back	he returned.	Then	i.i.s.	his mother	to

xudon'idoyh	tr'in'ne.	Axaxiłdik	yitl'ogiditret	axaxiłdik
he went in	i.i.s.	And then	she gave him food	and

gihonh.	Yitots'in'	gihonh	xotl'ogh	ngiyiggi	trałtth'et
he ate.	Then	he ate	after	down	kashim

xuyentidoyh.	Axaxiłdik	nginuq	diyix	don'idoyh	tr'in'ne.
he went in.	And	back	his place	he sat down	i.i.s.

Axaxiłdik	ngi'in	niq'ołdałin	che	axaxiłdik	xiditthegh
And then	yonder	women	again	then	their hair

yinxiłtreth˜	Yitotl'ogh tux	xiłdik	ngizren	nixidalyayh.
washed.	After that	then	pretty	they dressed.

Yitotl'ogh tux	axaxiłdik	tth'ok	yet	gixilayh.	Axaxiłdik
After that	then	bowls	in	they put (food).	And then

eyigginh	q'udighidhilinh	ts'in'	xuyenxididił.	Axaxiłdik
that	young man	to	they went in.	Then

giłigginh	yits'in'	xudi'ihoyh.	Axaxiłdik	eyiggi	tth'ok	che
one	to him	went in.	And	that	bowl	again

yił	yighu ngithi	ni'ihoyh.	Axaxiłdik	che	yighun'	yitłyił
with	before him	she stopped.	And then	again	from her	he grabbed it

tr'in'ne.	Yaxa niyitiłtsił˜	tr'in'ne.	Itrix	hingo
i.i.s.	He threw it back at her	i.i.s.	She cried	while

diyenyilayh	tr'in'ne.	Yixudz	dixit'anh	tr'in'ne	xiyits'in'
she picked it up	i.i.s.	The same	they did	i.i.s.	to him

xudi'idał	tr'in'ne.	Diva	ine'	anh	ghun'	tth'ok	iłched
they went	i.i.s.	Anyone	though	her	from	bowl	he did not take

hingo	tthanxitididał	tr'in'ne.	Tthanxitididał	hingo	axaxiłdik,
while	they went back out	i.i.s.	They went back out	while	then

"Yixudz	disuxł'anh ts'in'	xuq'a	di'ist'i'	ts'in'ˇ,"^	xiłne˜
"So	you do to me	wanting	I am not so,"		he said to them
tr'in'ne.					
i.i.s.					

Xidigał	tr'in'ne	tixudighedhit.	Axaxiłdik	tr'in'ne
Finally	i.i.s.	summer came.	Then	i.i.s.

gitolix	q'i	dixudiyoq	tr'in'ne.	Axaxiłdik	eyigginh
fish will run	as if	it happened	i.i.s.	And then	that

q'udighidhilinh	tidhi'on	lay	oqo	tidhiqanh	tr'in'ne.
young man	fishtrap	material	for	canoed	i.i.s.

Ngido'ts'in'	tr'in'ne	tidhiqanh.	Yitots'in'	tr'in'ne	ngido'
Down river	i.i.s.	he set off canoeing.	Then	i.i.s.	down-river

ghiqał	tr'in'ne	dran.	Nginiggi	teq'avon	tr'in'ne	xunił'anh.
he was canoeing	i.i.s.	a day.	Inland	on shore	i.i.s.	he looked.

Xunił'anh	ixuxuyił	tr'in'ne	aniggi	teq'avon	tr'in'ne
He looked	and	i.i.s.	in there	on shore	i.i.s.

ntedilay	chux˜	tr'in'ne	dathtonh.	Tr'edha	tr'in'ne
driftlog	big	i.i.s.	was lying.	Behold	i.i.s.

niłtr'idighiłtotl.	Yitots'in'	tr'in'ne	yighun'	diqodhiyo.
it was cracked.	So then	i.i.s.	to it	he went ashore.

Axaxiłdik	dide'on	tthingił	axa	diggiyidiniłquyh	tr'in'ne.
Then	stone	axe	with	he cut it in half	i.i.s.

Axaxiłdik	tr'in'ne	niłtr'iyatitlt'isr	tr'in'ne.	Yitots'in'
Then	i.i.s.	he started to split it	i.i.s.	Then

tr'in'ne	niłtr'iyidighiłt'isr.	Axaxiłdik	yałts'in	iy	che
i.i.s.	he split it in two.	Then	the other side	that	too

niłtr'iyidighiłt'isr.	Axaxiłdik	nititl'iyiyh.	Axaxiłdik
he split in two.	Then	he started to rest.	And then

eyiggi	viggaddh	ts'in'	genathtonh.	Axaxiłdik	tr'in'ne
that	its roots	at	he looked.	And	i.i.s.

giyema	teqa	vighudelo	tr'in'ne.	Giyema	tlagg	yozr	teqa
masks	two	hung on it	i.i.s.	Masks	wretched	little	two

tr'in'ne.	Diyinedhinh	tr'in'ne	eyigginh	q'udighidhilinh,
i.i.s.	He thought thus	i.i.s.	that	young man,

"Do'ot	iyˇ	vaxa	ndadz	dixet'a	iy?"	inedhinh	tr'in'ne.
"Over there		how about			that?"	he thought	i.i.s.

Yitots'in'	tr'in'ne	yighun'	nineyo.	Got	yighun'	noghihoł
Then	i.i.s.	to it	he went.	Here	by it	he went to

xuyił	dilo'	axa	yititlchet.	Ixuxuyił	tr'in'ne	eyiggiy
and	his hand	with	he was about to take it.	Then	i.i.s.	those

giggaddh	tridr	vixedhinix	tr'in'ne.
root	wood	vanished	i.i.s.

Axaxiłdik ngidiggi xuq'at vigelen' q'ididiyoq tr'in'ne.
Then up wanting his strong desire became i.i.s.

Ngidiggi yixi diqutadhiyo tr'in'ne. Deg ghihoł xuyił
Up there he went up i.i.s. There he was going and

tr'edha doyixi ting xelanh tr'in'ne. Deg yixi ting
behold down at his feet trail was i.i.s. There down trail

tadhiyo tr'in'ne. Axaxiłdik nginiggi yix xutlagg xuyozr
he went i.i.s. Then upward house wretched little

xunxughe'o tr'in'ne. Yit xuts'in' ghihoł tr'in'ne. Xudoy
stood i.i.s. There toward he went i.i.s. Doorway

nineyo tr'in'ne. Tr'edha tr'in'ne yit eyiggiy giyema
he went to i.i.s. Behold i.i.s. there those masks

xudoy niłk'odz xighudelo tr'in'ne ngitthing giggaddh ghun'
doorway on each side hung i.i.s. below root on

xighudighelo'. Xida'iy ngitthing giyema yinighił'an' iy
they were hanging. The same down below masks he had seen those

tr'in'ne. Yit xudoy iy tr'in'ne niłk'odz yit xighudelo
i.i.s. There doorway that i.i.s. on each side there they hung

tr'in'ne. Xida'iy ngitthing yinighił'an' tr'in'ne tr'edha
i.i.s. The same down below he had seen i.i.s. behold

tr'in'ne iy. Axaxiłdik "Dingit'a xudidhisoy," inedhinh
i.i.s. that. Then "Better I should go in," he thought

tr'in'ne. Yitots'in' tr'in'ne xuditadhiyo. Xudineyo yix
i.i.s. So then i.i.s. he went in. He went in house

tlagg tr'ixet'ix ts'in' ine' getiy.
wretched bad being though very.

Xuyił dongan genathtonh tr'in'ne. Tr'edha tr'in'ne
Then across he looked i.i.s. Behold i.i.s.

vits'i gitr'inathjit. Dongan che genathtonh tr'in'ne.
at him someone was scowling. Across again he looked i.i.s.

Tr'edha tr'in'ne vits'i gazriłghunh tr'in'ne. Tr'edha
Behold i.i.s. at him someone was growling i.i.s. Behold

tr'in'ne niq'ołdałin tlagg notin tr'in'ne gginghye
i.i.s. women wretched two i.i.s. withered

łeq'ath da'ˇ ggusr yan' tr'in'ne xithitl'enh. Xivigisr
fishskin parkas dirty only i.i.s. they wore. Their mittens

yił xiviqatrey yił xividag yił yelanh iy łeq'ath
and their moccasins and their too were that fishskin
parkas

tr'in'ne. Dighon xivighu ghideneg ts'in' tr'in'ne. Gan
i.i.s. Fur they did not wear i.i.s. Thing

che xughula' yit yix. Yixudz tr'in'ne łats zro xelanh
any was not house there. All i.i.s. dirt only was

tr'in'ne. Yeg ine' dina'ideloy qul tr'in'ne. Yitots'in'
i.i.s. There but clothing none i.i.s. Then

tr'in'ne nginiggi nineyo tr'in'ne. Yiggitathdo' tr'in'ne
i.i.s. at the he went i.i.s. He sat down i.i.s.
back

tth'ok yił qul. "Ndagh xutlagg got xudiniso," inedhinh
bowls also none. "How wretched here I have come," he thought

tr'in'ne. Axaxiłdik tr'in'ne engosin ngitthet tr'in'ne
i.i.s. Then i.i.s. across by the door i.i.s.

xuts'i dixin'ne. "Yi'odz˜ gan dił'anh anh?" xiyiłne
from they spoke. "Yonder what is he he?" they said of him
doing

tr'in'ne. "Dina xuyo' q'i ^ dinats'i tayo," xiyiłne
i.i.s. "Our wisdom wanting to us you came," they said to him

tr'in'ne. "Agide dinaghun' tthantidhedol ts'in'," xałne.˜
i.i.s. "Now by us you shall not go out," they said.

Yitots'in' tr'in'ne yadz gititlcheth. Axaxiłdik tr'in'ne
Then i.i.s. they took off the Then i.i.s.
curtain.

nixudiłq'onh tr'in'ne. Ts'an axaxiłdik łats ethok ^
they started a i.i.s. So then dirt bowl
fire

tthagg nixine'onh xuyił^ ethok ye gixighelo tr'in'ne.
by fire they put and pot in they put i.i.s.
things

Axaxiłdik xixudiłq'onh xotl'ogh xudon-gixiniłcheth.
Then they had made after they put on the curtain.
a fire

Yitots'in' gixitadhon' tr'in'ne. Tigitth'og q'idz
Then they began to i.i.s. Wooden spoon upon
eat

xiyitl'ogidighetrit. Xiyits'in' yatitltsitl tr'in'ne.
they gave him food. They threw it at him i.i.s.

"Iy iy gila ngihonh," xałne˜ tr'in'ne. "Ngo tidhasel ts'in',"
"It it come eat," they said i.i.s. "Well I shall not eat,"

yiłne tr'in'ne. "Gila yuxunh^ tr'i'uxt'ix˜di uxhonh iy,"
he said i.i.s. "Come you pl. are so bad that you it,"
should eat

xiłne tr'in'ne. Xuyił tr'in'ne dełne tr'in'ne, "Dighunax
they said i.i.s. Then i.i.s. said i.i.s. "Why

gan nagh ngihonh?" yiłne tr'in'ne. "Ngo ots'i
what else do you eat?" she said i.i.s. "Well such

ditr'ighałt'ixiy ^singonh axaˇsiniłyal ts'in'," yiłne.
bad stuff as that my mother did not raise me on," he said.

Gichal^ vadr gighog vadr yił yixudz ggusr yan' łats
Salmon boiled fins boiled and all dirt only earth
tails
yan' ts'ixuyił tr'in'ne. "Inagh deg sitoqul," inedhinh
only also i.i.s. "Just as here I will die," he thought
well
tr'in'ne. Yixudz xuzro~ dixidighene' ts'in' yixi tathdo'
i.i.s. Thus only they said to him and there he stayed

tr'in'ne.
i.i.s.

Ixuxuyił tr'in'ne eyiggin niq'ołdałin xighun'
Then i.i.s. those women by them

xudineyoninh enathtanh tr'in'ne. Xełedz dixutitl-'an'~
the ones he had made ready i.i.s. Well they made ready
come to for bed
tr'in'ne. Ixuxuyił tr'in'ne engodz yix xok'odz yit
i.i.s. Then i.i.s. across house across there

dhidoninh dital ałchanighiłnek tr'in'ne. Yitots'in'
who stayed her mat she rolled up i.i.s. Then

tr'in'ne dighok'odz dhidoninh yighu nineyo tr'in'ne.
i.i.s. opposite her who stayed to him went i.i.s.

Yighungosin nineyo tr'in'ne. "Gila got dinaghun'
Over to him she went i.i.s. "Come here beside us

ninehoyh," xiyiłne tr'in'ne. "Ngo dałine' yuxghun'
you come," they said i.i.s. "Well however by you
to him
nitidhasol ts'in'," yiłne tr'in'ne. Ixuxuyił tr'in'ne
I will not go," he said i.i.s. Then i.i.s.

xunh xuyił xiyighun' ni'iliggok tr'in'ne. Xiyitlyił
suddenly to him they ran i.i.s. They grabbed him

tr'in'ne. Xidighun'~ nixiyiniłghił tr'in'ne.
i.i.s. Beside them they threw him i.i.s.

Xiyititlgingisr tr'in'ne. Tadhzreł tr'in'ne. Eyigginh
They tickled him i.i.s. He began i.i.s. That
to scream

q'udighidhilinh.	Xidigał	tr'in'ne	viqogg	xutlts'ek
young man.	Finally	i.i.s.	his body	was painful

tr'in'ne.	Axaxiłdik	xivilogging	ts'in'	viqogg	xutlts'ek
i.i.s.	Then	their claws	by	his body	was painful

tr'in'ne.	Viłantl'idaq	tr'in'ne.	Deg	viłałtingh	tr'in'ne.
i.i.s.	He fell asleep	i.i.s.	Here	he slept	i.i.s.

Ixuxuyił	tr'an'ididhit	tr'in'ne.	Ndidong	ło	xuli'an'	ts'in'?
Then	he awoke	i.i.s.	How long	indeed since	it is light?	

Tr'edha	tr'in'ne	eyiggin	xiviqul	tr'in'ne.	Yitots'in'
Behold	i.i.s.	they	were gone	i.i.s.	Then

tr'in'ne	diggan'ithdongh.	Yitots'in'	tr'in'ne	tthitadhiyo.
i.i.s.	he got up.	Then	i.i.s.	he started to go out.

Tthitadhiyo	ine'	xunithinek	tr'in'ne.	Ngi'o	xudoy
He started to go out	but	he could not	i.i.s.	Yonder	doorway

xudixełtsen'	tr'in'ne.	Tr'al	a	dighałtl'itth ts'in'
is closed	i.i.s.	Then	he	with all his might

ngi'ot	yighiłniyh	ine'	xunithinek	tr'in'ne.	Ngidiggi
outward	pushed it	but	he could not	i.i.s.	Up above

xuyił	xudixełtr'itr.	Xidigał	tr'in'ne	yit	tathdo'	tr'in'ne.
also	it was pegged tightly.	Finally	i.i.s.	there	he sat	i.i.s.

Dighonegh	xuts'in'	genathtonh	tr'in'ne.	Tr'edha	tr'in'ne
Behind him	toward	he looked	i.i.s.	Behold	i.i.s.

nginegh	xuyet	sighiłdełtl'itth	tr'in'ne.	Yixi	xeledz
back	in there	it is dark	i.i.s.	There	well

xunił'anh.	Dinatth'in	xut'a	che	longh	tr'in'ne.	Yitots'in'
he looked.	Human bones	very	also	many	i.i.s.	And then

tr'in'ne	xuyodił'anh	tr'in'ne.	"Xiday	singonh	dadz	xighun'
i.i.s.	he considered	i.i.s.	"How truly	my mother	thus	of it

disidighene'	enagh che	dighust'an',"	yinedhinh	tr'in'ne.
she told me	it makes no difference	what happens to me,"	he thought	i.i.s.

"Se	gheleche	xuq'at	xina	distth'el ts'in',"	inedhinh
"I	just	wanted	advice	I did not take,"	he thought

tr'in'ne.	Yixi	tathdo'	tr'in'ne.	Sighiłditidhi'on'	xuq'i
i.i.s.	There	he sat	i.i.s.	It became dusk	as if

tr'in'ne.	Xuyił	ngi'in	xüts'in'^	,nigidołtsitl~	xuq'i	tr'in'ne.
i.i.s.	Then	yonder	from	something fell heavily	as if	i.i.s.

Ngan'	dhiłdił	xuq'i	tr'in'ne.	Ixuxuyił	tr'in'ne	ngi'o
Earth	shook	as if	i.i.s.	Then	i.i.s.	yonder

xudoy	yadz gatitl'itsitl	tr'in'ne.	Ałonᵃche	giggaddh	chux
door	fell open	i.i.s.	Apparently	root	big

xudonxidiłtsił	tr'in'ne	xudinxet'ots	tr'in'ne.	Tr'edha
they had closed it with	i.i.s.	they two came in	i.i.s.	Behold

tr'in'ne	nił'in	nalay	chal	xołtał	tr'in'ne.	Yitots'in'
i.i.s.	both	dog salmon	tails	carried	i.i.s.	Then

tr'in'ne	nixixudiłq'onh	yitots'in'	tr'in'ne	nalay	chal
i.i.s.	they made a fire	and then	i.i.s.	dog salmon	tails

xitatlvatr~	tr'in'ne.	Axaxiłdik	che	tigitth'og	yiggiy
they began to boil	i.i.s.	Then	again	wooden spoon	that

q'idz	che	xiyits'i gatitltsitl	tr'in'ne.	"Ots'i
upon	again	they threw it at him	i.i.s.	"Such

ditr'ighałt'ixiy	dhison ts'in' hey'?	At	disuxł'anh?"
bad stuff	I don't eat, do I?	That	do you do to me?"

xiłne	tr'in'ne.	"Do'in	gan	neg	dhehon?"	xiyiłne	tr'in'ne.
he said to them	i.i.s.	"Why	thing	nice	don't you eat?"	they said to him	i.i.s.

Yehel ts'in'	tr'in'ne	che.	Axaxiłdik	yixi	tathdo'	tr'in'ne.
He did not eat	i.i.s.	again.	Then	there	he sat	i.i.s.

"Gan ixughilingith ts'in'	viyan'	dhedo~	ngo	din'nenh?"
"How long a time	only	you sit	thus	who speaks?"

xiyiłne	tr'in'ne.	"Yux	xughu'in~	distsan'	yuxghun'	didisne
they said to him	i.i.s.	"You	because of	I am hungry	to you	I say so

ts'in'	hey	at	sitl'ogiduxtrik?"	xiłne	tr'in'ne.
as	what	this	do you give me as food?"	he said to them	i.i.s.

Axaxiłdik	che	xenathdrit	tr'in'ne.	Yitots'in'	tr'in'ne
Then	again	they got ready for bed	i.i.s.	Then	i.i.s.

eyiggit	q'iydong	xuq'i	dixiyeloq	che	xidighun'~
that	yesterday	as	they did	again	beside them

nonxiyiniłghił	tr'in'ne.	Chenh	xiyititlgingisr.	Xidigał
they threw him down	i.i.s.	Again	they tickled him.	Finally

tr'in'ne	viqogg	tr'in'ne	dił	xethdlat	tr'in'ne.	Ixuxuyił
i.i.s.	his body	i.i.s.	blood	became	i.i.s.	Then

tr'in'ne	tr'anghididhił	tr'in'ne	ine'	ndadz xaxa	tthitohoł
i.i.s.	he was waking	i.i.s.	but	in what way	he will go out

tr'in'ne. Che ngi'o xuyił ngidiggi xuyił xudixełtsen' di.
i.i.s. Again yonder and up above also it is closed where.

Deg dran tr'in'ne yit dhido tr'in'ne. Axaxiłdik toxdi
Here day i.i.s. there he sat i.i.s. Then three

dranh tr'in'ne githon hingo te yił ithinen hingo yit
days i.i.s. he did not eat while water also he did not drink while there

dhido tr'in'ne.^ Ixuxuyił tr'in'ne ngiduxsin xudałdingh
he sat i.i.s. Then i.i.s. overhead there was a jarring sound

tr'in'ne. Ixuxuyił tr'in'ne ngidiggi xudine'on q'ith
i.i.s. Then i.i.s. upward covering aside

xatitl'iqit. Giggaddh xudine'on tr'in'ne. Ixuxuyił tr'in'ne
it slid. Root covering i.i.s. Then i.i.s.

ngidiggi xiyiyetthitr'ighetthiyh tr'in'ne. Ixuxuyił tr'in'ne
up above someone stuck her head down i.i.s. Then i.i.s.

tr'edha tr'in'ne niq'ołonh neg tr'in'ne niq'ołonh xut'a
behold i.i.s. woman nice i.i.s. woman very

che ngizrenh gitsighath da' yet. Ixuxuyił tr'in'ne
also pretty marten skin parka in. Then i.i.s.

din'ne tr'in'ne. "Ngiyetr ngighun' hey' tth'e?" yiłne
she said i.i.s. "Your life with you is it still?" she said

tr'in'ne. "Hǫ," yiłne tr'in'ne. "Eyiggit che q'idong xut'a
i.i.s. "Yes," he said i.i.s. "All over already perhaps

nginisdhinh," yiłne tr'in'ne. "Xivigivava' xut'al
I thought of you," she said i.i.s. "Their food maybe

ghingihon'," yiłne tr'in'ne. "Viyan'," yiłne tr'in'ne.
you ate," she said i.i.s. "No," he said i.i.s.

"Agide xivivava' ghingihon' di ngin'qogg nixendheli'el ts'in',"
"Really their food you ate if on earth you will not be seen again,"

yiłne tr'in'ne. "Agide ngighuxetsing' dixo'in deg
she said i.i.s. "Well they did not want to give you up because here

xungith ngiyetr xelanh,~" yiłne tr'in'ne. "Agide ngiyetr
long your life was," she said i.i.s. "Really your life

ghuxetsing' ts'in' dixo'in ~ diniyhdi ngixinitloł," yiłne
they did not want to give up as because four days they made you sleep," she said

tr'in'ne. "Agidet ngiyetr ghu'istsing' dixo'in ~ godadz
i.i.s. "Really your life I do not want to give up because thus

ngidisne," yiɫne. Ixuxuyiɫ tetth'ok k'idz yozr yet te
I said to you," she said. Then water bowl little small in water

yiɫ yits'i xuyedolnek tr'in'ne. "Gon gila ngidinenh,"
with to him she reached down i.i.s. "Here now drink,"

yiɫne tr'in'ne. Axaxiɫdik yits'i xonyighetonh tr'in'ne.
she said i.i.s. Then to him she brought it up i.i.s.

Nelang t'oddh yozr giq'ux yozr yiɫ yits'i xuyedolnek
Meat sliced little fat little too to him she reached down

tr'in'ne. "Gon gila axa ngidrogg nineneyh," yiɫne tr'in'ne.
i.i.s. "Here now with your breast revive," she said i.i.s.

"Gila nixididatl da' xangingo' q'idengit'a˜ xiyatoneɫ˜
"Come they come back when you have been speaking indeed they will do

xaɫně," yiɫne tr'in'ne. "Che dlen gan inaɫt'ayˆ go yix
say to them," she said i.i.s. "Well mice how many this house

dhisdo di dighene'," yiɫne tr'in'ne. "Gila godadz che
I stay here tell them," she said i.i.s. "Now thus also

dixividighene'," yiɫne. "Tigitr'ighan no' sidadr sughiluq
say this to them," she said. "Tigitr'ighan no' (placename) my younger sister dear

yiɫ xudo' q'onɫitr'aɫtayh tux dondhi'on tled tr'iɫt'ik
with bank we went together when berries soft we sucked

xividighene'," yiɫne tr'in'ne. "Axaxiɫdik xighun' xighithine',"
say to them," she said i.i.s. "And then it is about time for them to happen,"

yiɫne tr'in'ne. "Ngo ntasdoɫ," yiɫne tr'in'ne. Axaxiɫdik
she said i.i.s. "Well I will go," she said i.i.s. Then

eyiggi giggaddh chux xudonyidiniɫtsitl tr'in'ne. Axaxiɫdik
that root big she threw down closing the hole i.i.s. Then

yit viqul gits'an'itl'ighiɫ ts'in'. Yit tathdo' tr'in'ne.
there she was not as she turned around. There he sat i.i.s.

Ixuxuyiɫ tr'in'ne ngan' dhiɫdiɫ xuq'i tr'in'ne. Ixuxuyiɫ
Then i.i.s. earth shook as if i.i.s. Then

xudonxet'ots tr'in'ne. Tr'edha tr'in'ne niɫ'in nalay chal
they two came in i.i.s. Behold i.i.s. both salmon tails

xoɫtaɫ tr'in'ne. Axaxiɫdik tr'in'ne dixaɫne tr'in'ne.
carried i.i.s. Then i.i.s. they said i.i.s.

"Ngiyiɫ ɫo' che tr'ixighengo' xuq'i," xiyiɫne tr'in'ne.
"With you indeed someone spoke as if," they said to him i.i.s.

"Hey'? Ndadz xo'in xitasał ts'i'at diduxne," xiłne ts'in'.
"What? How should I that you say," he said to them.
speak

"Se yan' dhisdo di gan a vighu xitasał?" ne tr'in'ne.
"I only stay here what then about should I he said i.i.s.
speak?"

"Ło' ts'i ine' xangingo' xuq'i ło chenh," xałne tr'in'ne.
"Truly however you spoke as if really," they said i.i.s.

"Che tr'ighonduxt'ix disididhuxłdhik dighisne' tr'ixuzro
"Well you good-for-nothings leave me alone thus I said only

ło chenh," ne. "A," xałne tr'in'ne. Yitots'in' tr'in'ne
really," he said. "Ah," they said i.i.s. Then i.i.s.

yadz gixititlcheth tr'in'ne. Axaxiłdik nixixudiłq'onh
they opened the curtain i.i.s. Then they built a fire

tr'in'ne. Yitots'in' tr'in'ne che łats ethok tthagg
i.i.s. Then i.i.s. again earth pot by fire

nonxine'onh. Axaxiłdik tr'in'ne xudon-gixiniłcheth tr'in'ne.
they set. Then i.i.s. they closed the curtain i.i.s.

Yitots'in' tr'in'ne gixitadhon' tr'in'ne. Eyiggiy
Then i.i.s. they ate i.i.s. That

tigitth'og q'idz che xiyits'i gatitltsitl. "Tidhasel ts'in',"
wooden spoon upon again they threw it at him. "I will not eat,"

xiłne tr'in'ne. Ixuxuyił tr'in'ne din'ne anh q'udighidhilinh.
he told them i.i.s. Then i.i.s. said that young man

"Tigitr'ighan no' xudo' gidet sidadr sughiluq yił
"Tigitr'ighan no' (placename) bank often my younger sister dear with

q'onłitr'ałtayh tux dondhi'on tled tr'iłt'ik," ne tr'in'ne.
we went together when berries soft we sucked," he said i.i.s.

"Che ndagh xuts'i yanxuniy ngo dełney," xałne tr'in'ne.
"Now where from does he know it that you said," they said i.i.s.

Xiviye xudolningh tr'in'ne eyiggin niq'ołdałin xinathdrit
They were angry i.i.s. those women got ready for bed

tr'in'ne. Axaxiłdik eyigginh q'udighidhilinh imik'i
i.i.s. Then that young man almost

xiyidhitlghanh tr'in'ne. Viqogg dił yan' ts'ixuyił tr'in'ne.
they killed i.i.s. His body blood only even i.i.s.

Axaxiłdik viłantl'idaq tr'in'ne q'udighidhilinh. Deg
Then he fell asleep i.i.s. the young man. So

vilałtingh xuyił tr'edha tr'an'ididhit. Tr'edha xiviqul
he slept and behold he awoke. Behold they were gone

tr'in'ne. Yixudz tr'in'ne tth'inh notidhighił tr'in'ne.
i.i.s. All i.i.s. bones he had become i.i.s.

Diggidinilnek ine' vighun' tiyh qul tr'in'ne. Deg dran
He arose but with him strength not i.i.s. That day

tathdo' tr'in'ne. Ixuxuyił ˆngiduxsin xuts'in' xuditl'idingh
he stayed i.i.s. Then overhead there was a jarring noise

tr'in'ne. Ixuxuyił tr'in'ne ngidiggi xudine'on chux xuyet
i.i.s. Then i.i.s. above covering big in it

tthitr'ighetthiyh. Tr'edha tr'in'ne eyigginh q'iydong anh
someone stuck her head in. Behold i.i.s. that yesterday she

tr'in'ne niq'olonh dełne tr'in'ne. "Tth'e hey' ngiyetr
i.i.s. woman spoke i.i.s. "Still is it your breath

ngighun'?" yiłne tr'in'ne. "Hǫ," yiłne. "Gila ," yiłne.
with you?" she said i.i.s. "Yes," he said. "Come," she said.

"Iy dondhi'on ngighonxidiqonh da' iy axaxiłdik ghehon',"
"That berries to you they bring when that then eat,"

yiłne tr'in'ne. "Iy ghingihon' xotl'ogh da' che dadz
she said i.i.s. "That you have eaten after when again thus

didene," yiłne tr'in'ne. "Tigitr'ighan no' xugag iy go
say," she said i.i.s. "Tigitr'ighan no' (placename) its berries that here

isonh di, dingit'a vinhda' xałts'in' che xividighene',"
I eat when, better tomorrow evening again tell them thus,"

yiłne. "Agide dredi go ˇ ngan' tthidan xitełdhił. Vinhda'
she said. "Now barely here on earth one night they will spare you. Tomorrow

xałts'in' da' ngixitidhiłghał," yiłne tr'in'ne. Ts'an
evening when they will kill you," she said i.i.s. So

yits'in' tetth'ok k'idz yet te yits'i xuyigheqonh.
to him water bowl little in water to him she handed down.

Yitots'in' nelang yozr giq'ux yozr che yits'i xuyedolnek.
Then meat little fat little too to him she handed down.

"Agide idi dixit'anh an," yiłne tr'in'ne. "Chelqay
"Thus always they do they," she said i.i.s. "Men

xiłzrek," yiłne. "Xutuxixughonh ts'ixuyan'," yiłne tr'in'ne.
they catch," she said. "They kill then always," she said i.i.s.

"Giluxdong' ye nodi xuyił xiniłił," yiłne tr'in'ne. "Agide
"Some of them two then they keep she said i.i.s. "It is
days them overnight," so
gidet ngiyetr ghuxetsing' ts'in' dixo'in~ an at diniyhdi
really your breath they do not as because that these four
wish to give up days
ngixinitloł," yiłne tr'in'ne. Axaxiłdik "Nitasdoł," yiłne
they made you she said i.i.s. Then "I'll go," she said
stay overnight,"
tr'in'ne. Yit viqul tr'in'ne.
i.i.s. There she was i.i.s.
gone

Axaxiłdik tr'in'ne tathdo' tr'in'ne. Axaxiłdik tr'in'ne
Then i.i.s. he sat i.i.s. Then i.i.s.

sighiłditidhi'on' xuyił nixet'ots. Xudinxet'ots dong
it grew dark then they two They two came in when
returned.

tetth'o ye nił'in xudon-gixidiqonh. Axaxiłdik che
bowl in both brought something in. Then again

nixixudiłq'onh. Axaxiłdik tr'in'ne xudon-gixiniłcheth.
they made a fire. Then i.i.s. they closed the curtain.

Axaxiłdik gixititlno' tr'in'ne. Axaxiłdik iy gag tr'in'ne
Then they began i.i.s. Then those berries i.i.s.
to eat
axaxiłdik yitl'ogheqonh^^yitidhihon'. Xidigał yiye
then they gave him he ate them. Finally contents

gixudehon'. Axaxiłdik iy tth'ok xitl'oniyighetonh tr'in'ne.
he had eaten. Then that bowl he gave back to them i.i.s.
it all.
"Go la' vinhda xałts'in' Tigitr'ighan no' xugitaghiy^
"Now then tomorrow evening Tigitr'ighan no' its whitefish
(placename)
inistoyh di," ne tr'in'ne. Ixuxuyił tr'in'ne
I sample when," he said i.i.s. Then i.i.s.

xiviye xudolningh xidighene' tr'ixuzro tr'in'ne
they were angry he said that only i.i.s.
to them
nixantl'ich'ax. Axaxiłdik xinathdrit. Axaxiłdik eyigġinh
they jerked their Then they got Then that
bodies. ready for bed.
imik'i xiyidhitlghanh tr'in'ne. Deg viłałtingh tr'in'ne
almost they killed him i.i.s. There he slept i.i.s.

anh q'udighidhilinh tr'in'ne. Tr'an'ididhit tr'in'ne.
that young man i.i.s. He awoke i.i.s.

Tr'edha tr'in'ne xiviqul. Deg yit dhido dran xuyił
Behold i.i.s. they were Here there he stayed day then
gone.

tr'in'ne.	Tr'edha	azrne	eyigginh	niq'ołonh	tr'in'ne.
i.i.s.	Behold	behold	that	woman	i.i.s.

"Agide	xałts'in'	xiłdi	ngixitidhiłgha,"	yiłne	tr'in'ne.
"Now	evening	then	they will kill you,"	she said	i.i.s.

"Ngighu	sidhux diygidhik	ts'in'	dixo'in ˜	gidingitatltał,"
"For you	I am sorry	as	because	I will save you,"

yiłne.	"Giyenh	oqo	hey'	dingitatl-'eł ts'i'at?"	yiłne
she said.	"Another	for		would I do as I do for you?"	she said

tr'in'ne.	"Se	idoqo	at	dingitatl-'eł,"	yiłne	tr'in'ne.
i.i.s.	"I	for myself	this	will do,"	she said	i.i.s.

Axaxiłdik	"Gila	ixudiniy,"	yiłne	tr'in'ne.	Axaxiłdik
Then	"Come	hurry,"	she said	i.i.s.	Then

tr'in'ne	yits'i	ngidiggi	ndalnek	tr'in'ne.	Yitots'in'
i.i.s.	to him	downward	she reached	i.i.s.	Then

tr'in'ne	eyigginh	iłchet	tr'in'ne.	Axaxiłdik	tr'in'ne
i.i.s.	that one	grasped	i.i.s.	Then	i.i.s.

xiyighiłtanh	tr'in'ne.	Yinesrin	xutlyił	tr'in'ne.	Yiyił
she brought him out	i.i.s.	His waist	she grasped	i.i.s.	With him

gits'antl'ighił	tr'in'ne.	Yit	ts'ixuyił˅	viyił˜	srosr˜
she whirled around	i.i.s.	Then	immediately	with him	drum

igitr'inelo˜	q'ididiyoq˜	tr'in'ne.
someone beating	it seemed to happen	i.i.s.

Deg	viyił	xixudałtth'iq˜	tr'in'ne.	Deg	viyił
Here	with him	there was a noise	i.i.s.	Here	with him

xixudałtth'iq˜	xuyił	ntr'ighiłquyh	xuq'i	tr'in'ne.
there was a noise	then	he jumped down	as if	i.i.s.

Genathtonh	di	tr'edha	xigide'on'	tr'in'ne.	Ngi'egh
He could see	where	behold	sun was shining	i.i.s.	Around

xunił'anh^	tr'edha	nelang	xut'a che	long	tr'in'ne.
he looked	behold	meat	very	much	i.i.s.

Eyigginh	niq'ołonh	vighun'	non'idiyo	tr'in'ne.	Tr'edha
That	woman	to him	came over	i.i.s.	Behold

azrne	viniq'i	xutl'ot	qay	xuloy	tr'in'ne^	niq'ołonh
behold	a pond	its end	village	its end	i.i.s.	woman

qay	xinedatl.	Tr'edha	azrne	vedoy	chux	yozr	yiggadivid
village	they went.	Behold	behold	baidarka	big	small	overturned

dhitonh~	tr'in'ne.	Yitots'in'	tr'in'ne	yandigethdlo	tr'in'ne.
lay	i.i.s.	Then	i.i.s.	she undressed him	i.i.s.

Axaxiłdik	tr'in'ne	tonyitltanh	tr'in'ne.	Axaxiłdik	giye
Then	i.i.s.	she bathed him	i.i.s.	Then	different

dina'ideloy	yet	yethtl'enh	tr'in'ne.
clothing	in	she dressed him	i.i.s.

Axaxiłdik	tr'in'ne	eyigginh	ngitthing	sighiłditidhi'on'
Then	i.i.s.	that	down there	it became dusk

xuyił	tr'in'ne	nixet'ots.	Xudonxet'ots	tr'in'ne	Xiyoqo
then	i.i.s.	those two returned.	They two entered	i.i.s.	for him

xunił'anh	tr'in'ne	ine'	tr'in'ne	viqul.	Xiyoqo nixutitl'iyo
they looked	i.i.s.	but	i.i.s.	he was gone.	They began to hunt for him

tr'in'ne.	"Q'ithe	vighun'	dhedoninh	anh?"	niłxidin'ne
i.i.s.	"Maybe	with him	you are staying	him?"	they said to each other

tr'in'ne.	Che	giłigginh	din'ne,	"Q'ithe	nginh vighu
i.i.s.	And	one	said,	"Maybe	it's you with him

dhedoninh	anh?"	yiłne	tr'in'ne.	Trix yił	xitadhizreł
is staying	he?"	she said	i.i.s.	Crying with	they cried out

tr'in'ne.	Yixudz	tr'in'ne	dił	yet	niłixołtanh	tr'in'ne.
i.i.s.	All	i.i.s.	blood	in	both were covered	i.i.s.

Xidigał	niłyił tthidixixut'oyh ts'in'	tr'in'ne	eyigginh
Finally	they were fighting each other	i.i.s.	that

chel	xuq'at.	Giłigginh	tr'in'ne	ngido' ts'in'	didiyoq
man	wanting.	One of them	i.i.s.	downriver	went

giłigginh	che	ngine' ts'in'	didiyoq	tr'in'ne.	Xiyoqo
the other	then	upriver	went	i.i.s.	For him

nixutitl'iyo ts'in'.	Giłigginh	anh	niłghun'	digixidat'onh
they started to search.	Each one	she	with the other	agreed

tr'in'ne.	"Nginh	n at	nodi	enehił	side	chenh	nodi,"
i.i.s.	"You	now	two days	will camp	I	also	two days,

yiłne	tr'in'ne.	"Ałona	viq'antr'ixelyo	da'	giłiggi
she said	i.i.s.	"And	we find him	if	one

dranh	niłghun'	nitr'itot'usr,"	niłxidin'ne.	Yitots'in'
day	together	we two will come,"	they said to each other.	Then

giłigginh	anh	gits'antl'igimith	giłigginh	che	yixudz.
one	she	turned around	the other	also	the same.

Yit xiviqul tr'in'ne.
There they i.i.s.
were gone
Xidigał tr'in'ne diniyhdi xinadhoł niłghonxitht'ozr
Finally i.i.s. four days they spent they did not come
together

hingo. Axaxiłdik tr'in'ne yiggit niłghun' tr'itot'usr da'
while. Then i.i.s. there together we will come when

yit dran tr'in'ne nixunedhit. Niłq'idh digganxididhit
that day i.i.s. arrived. Together they stood

xuyił idiq'anxolnek tr'in'ne. "Viqul anh," niłxidin'ne
then they found them- i.i.s. "Gone he is," they said to each
selves again other
tr'in'ne. Che niłyił tthidanxixutitht'onh tr'in'ne
i.i.s. Again with each they began to fight i.i.s.
other
niłtthegh t'ot q'uniłxidiggasr. "Gila chenh voqo
each other's by they dragged each "Come again for him
hair other around.
nontr'ixutl'iyagh;" niłxidin'ne. Axaxiłdik giłigginh,
let us hunt again," they said to Then one
each other.
"Ngiyix˜ dixutatl-'eł," ne. "Side chenh ngidiggi ts'in'
"Down I will go for," said. "I again upward

dixutatl-'eł," yiłne giłigginh. Axaxiłdik diniyhdi dranh
will go for," said the other. So four days

chenh. Xuyił giłuxsnal dran ałona viqul da' yit dranh
again. Then fifth day appar- he is if that day
ently gone
da' niłantr'atot'usr, niłxidin'ne tr'in'ne. Axaxiłdik
when we will meet again they agreed i.i.s. Then

giłigginh ngan' ts'i vixedhinix. Axaxiłdik che giłigginh
one earth to disappeared. And also the other

ngidiggi ts'i vixedhinix.
upward disappeared.

Xidigał che diniyhdi xivadi xinadhoł. Axaxiłdik
Finally again four days in their they camped. Then
absence
yiggit nitr'itot'usr da' xidighene' da' yit dran
that we will meet again when time they when that day
said
tr'in'ne nixet'ots. Axaxiłdik xiyoqo xunithinek. Axaxiłdik
i.i.s. they two Then they did not find him. Then
returned.
chenh giłigginh che yit xoniggi tadhiyo tr'in'ne. Deg
again one again there back from went i.i.s. Here

nginiggi ghihoł xuyił viniq'it ts'i neyo tr'in'ne.
upward went then pond to she came i.i.s.

Iy'ot tr'edha tr'in'ne vedoy chux yozr yiggadivit tr'in'ne.
Right there behold i.i.s. baidarka big rather overturned i.i.s.

Ts'an titl'iggok tr'in'ne izrił tr'in'ne. "Nedhodi˜
So she took off running i.i.s. she yelled i.i.s. "Far off

ghilechenhˇ ditl'itth'en^ xivoqo nitr'ixutl'iyo," yiłne tr'in'ne.
perhaps who were staying we have been hunting for them," she said i.i.s.

Yitots'in' tr'in'ne yix xuts'idz xitidhi'ots. Axaxiłdik
Then i.i.s. house toward they two went. Then

yit xine'ots tr'in'ne. Axaxiłdik tr'in'ne eyiggin ne'odzin
there they came i.i.s. Then i.i.s. those who came

din'ne, "Gan lay dinaqing' dinaghun' ingiłchedinh?"
said, "What for our husband from us did you take?"

xałne tr'in'ne. Xiviyił titl'itthit tr'in'ne. Xiviyił
they said i.i.s. They began to fight with her i.i.s. They with her

titl'itthit xotl'ogh˜ tr'in'ne niłts'i xuniłtrit. Ixudenagh
began to fight after i.i.s. together she pushed them. They themselves

tr'in'ne niłyił tthidixixutitht'onh. Idiyił nixudinek xuq'i
i.i.s. together began to fight. They came to themselves as if

dixidiyoq tr'in'ne. Tr'edha tr'in'ne ixudenagh niłyił
they did i.i.s. Behold i.i.s. themselves together

tthidixixut'oyh hingo eyiggin nił'oqay xighun' nigixidluq
they were fighting while those the couple at them were laughing

ts'ixunagh tr'in'ne. Getiy xivitsixutitl'i'an' dixo'in
instead (of fighting) i.i.s. Really they were funny because

tr'in'ne. Xidigał tr'in'ne eyigginh niq'ołonh
i.i.s. Finally i.i.s. that woman

viye xudolningh tr'in'ne. Yixudz tr'in'ne xutuxugheghonh
was angry i.i.s. Entirely i.i.s. she killed them all

tr'in'ne. Xutthixideghelo che tr'in'ne. Axaxiłdik yit
i.i.s. She put them into the fire too i.i.s. Then there

xitathdo' tr'in'ne vixiy yił visan yił yit xitathdo'.
they stayed i.i.s. its winter and its summer too there they stayed.

Ts'an xidigał yit vinixełtsen' tr'in'ne.
So finally that is fenced off i.i.s.

THE YOUNG MAN AND THE DOG SISTERS

There was a village. And there there lived a young man who did not want to marry. All the women tried to get him, but he just sat back in the middle of the house. There were some women who had a big house near the kashim; the whole house was full of women. Those women washed their hair, and dressed in their fine parkas. Then they put food in fine bowls, and took it inside to the one who would not marry. One of the women went in carrying the bowl.

The first woman went in, carrying the bowl. She took it up to him and held it out. Then he snatched the bowl from her and threw it at her, and the food fell all over her. The bowl flew up in the air and fell on the ground. The woman picked up all the scattered food and went out crying. Meanwhile, all the other women stayed in the entryway, holding their bowls. One by one they went in to him, but it was no use. The same thing happened to them; he threw all those bowls back at them. They all went out crying. Finally they went back into their houses. The young man thought, "Whenever they treat me that way, it just makes my head ache. Why would I ever live with them? If I wanted to, I would already have married them." Then all the others in the kashim left, and he alone remained there. Finally he went out, and went to his mother's house. When he went in, he looked around. There were buckets and bowls, all full of water. Apparently those young women had brought the water for the young man's mother. They would do anything for her in the hope that she would give them her son. So the young man said to his mother, "I want some water." And his mother replied, "If you want water, drink some of that there." He went to it and said, "Who brought this here?" "Why, your little cousins brought it for me," she said. "Why have they brought water for you?" he asked. "It's not their water that I want to drink. Tell them not to get water for me any more." And then he threw out the water, he threw it over the bank, bowls and all. "Where is the water you brought?" he asked his mother. "Right down here," she said. "Did you really get that?" he said. "Indeed, I got it today with great effort," she said. And so he drank it. Then she fed him, and he ate. "I wonder," said his mother, "when you are going to get helpers for me? Alas, my strength is failing me." "What are you bothering me about?" he said. "I've made up my mind, and that's the way I am. You bother me," he said.

Then he went out. He went into the kashim and lay down. In the early morning he awoke. He dressed for the trail, to hunt caribou. He killed some caribou, and then he went back. He went into his mother's house. She gave him food and he ate. After he ate, he went into the kashim and sat back down in his accustomed place. Then the women who lived nearby washed their hair and dressed in pretty clothes. They put food in bowls, and took it in to the young man. The first one went in to him and stopped in front of him with the bowl. And just as before, he grabbed it from her and threw it back at her. Crying, she picked it up. All the rest of them did the same, but he did not accept a bowl from anyone, and so they went back out. As they left, he said to them, "I don't want you to do this for me."

Finally summer came. The fish were about to start running. So the young man went in his canoe to get material for a fishtrap. He started off downriver, and canoed downriver. He looked over at the shore. As he looked, he saw a big drift-log lying on the shore. It was split. So he went ashore. He cut it in half with his stone axe. He started to split it, then he split it in two. Then he took a rest. He looked at its roots, and behold, there were two masks hanging on them, two wretched little masks. The young man thought, "Why, look at that!" So he went over to it and was about to take it in his hand. At that moment, the woody root vanished.

Then he felt a strong desire to go up the bank, so he did. There at his feet was a trail, and he went down the trail. Up the bank stood a poor little house. He went toward it and went to its door. There on each side of the doorway hung the two little masks, the same ones that had been hanging on the root below. "I think I'll go in," he thought, and he went in, even though the house was a very poor and wretched one.

He looked across the room, and there was someone scowling at him. He looked the other way, and there was someone growling at him. They were two wretched, withered old women wearing dirty fishskin parkas. Their mittens, and their moccasins, and their parkas were all made of fishskin. They wore no fur. There was nothing in the house but dirt. There was no clothing. So the man went to the back of the house and sat down. There were no bowls either. "What a poor place I have come to," he thought. And then they spoke to him from over in the corner. "What is he doing over there?" they said. "You have come to us because of our wisdom," they told him. "Now you won't get away from us." Then they took the cover off the smokehole and started a fire. They put an earthen bowl by the fire and put things in it. After they had the fire going, they put the curtain back on. Then they began to eat. They tossed him some food in a wooden ladle. "Come on, eat it, eat it," they said. "No, I won't eat," he said. "Come on, you are that bad yourself, you should eat it. What else should you eat?" they said. "My mother didn't raise me on such bad stuff as this," he said. It was boiled salmon tails and boiled fins all mixed with dirt. "I might just as well die here," he thought. That's all they said to him, and there he stayed.

Then the women at whose house he had arrived got ready for bed. The one who slept across the house rolled up her mat, and the one who slept across from her went to the man. "Come, come here beside us," they said to him. "Oh no, I won't go over by you," he said. Then suddenly they ran at him. They grabbed him and threw him down beside them. They tickled him until he began to scream. Finally he was in great pain all over from their scratching. He fell asleep. Then he awoke. It had been light for some time, and the women were gone. He got up and started to go out, but he could not, for the doorway was closed. He pushed outward on it with all his strength, but he could not move it. It was fastened tightly up above. Finally he sat back down. He looked around behind him. It was dark back there. He looked carefully, and there he saw a bunch of human bones. He thought about it. "This is what my mother warned me about, and it makes no difference what happens to me now," he thought. "I just wanted my own way and wouldn't take advice." And there he sat. It became dusk. From over there, there was the sound of something falling heavily. The earth shook. Then the door fell open. It seems they had closed it with a big root. The two of them came in, carrying dog-salmon tails. Then they made a fire and began to boil the dog-salmon tails. Once again they threw them at him in a wooden spoon. "Am I supposed to eat this rotten stuff? Is that how you treat me?" he said to them. "Why don't you eat this nice stuff?" they said to him. But he did not eat it. He just sat there. "It will be long enough that you sit there, you who speak that way," they said. "Was it because I told you I was hungry that you gave me this to eat?" he said to them.

So they got ready for bed again. Then, as they had done the day before, they threw him down beside themselves. Again they tickled him. Finally he was bloody all over. He stayed awake, but there was no way for him to get out. The opening was closed up above again. He sat there all the next day; it had now been three days that he had gone without food and water. Then overhead there was a jarring sound, and the top covering slid aside, the root covering. Then someone stuck her head down through the hole. It was a very pretty woman wearing a marten-skin parka. And she said, "Are you still alive?" "Yes," he said. "I thought perhaps you were dead already," she said. "I thought you might have eaten their food." "No," he said. "Really, if you had eaten their food, you would not have been seen again alive," she said. "It is because they did not want to give you up that you have survived this long. They made you sleep for four days because they didn't want to give you up. And because I do not want to give up your life, I'm saying this to you." Then she handed down a little bowl of water to him. "Drink this," she said. Then she drew it back up. She handed a little sliced meat and fat down to him too. "Revive yourself with this," she said. "When they come back, they will ask you if you have been talking to anyone. Tell them that there is no one but mice in this house to talk to. And then say to them, 'When my dear younger sister and I went around Tigitr'ighan no', we sucked on soft berries'," she said. "Now it is about time for that to happen," she said, "so I will leave." Then she closed the hole again with the big root, turned around, and disappeared. There the man sat. Then the earth seemed to shake, and the two old women came in, carrying salmon tails. Then they said to him, "It seems someone has been talking with you." "What? How could I have been talking with anyone when I only stay here?" he said. "Nevertheless, it sounded like you were talking to somebody," they said. "Well, you good-for-nothings, all I said was 'leave me alone!'" he said. "Oh," they said. Then they opened the curtain, built a fire, and set the pot by the fire. Then they closed the curtain and ate. Once again they threw food at him in the wooden spoon. "I won't eat," he said. And then he said to them, "When my dear younger sister and I went around Tigitr'ighan no', we sucked soft berries." "Now where did you learn what you said?" they said. They were angry, those women. They got ready for bed, and this time they almost killed the young man. He was covered with blood. And then he fell asleep. Finally he awoke, and they were gone. He was nothing but skin and bones. He got up, but he had no strength. He spent the day. Then there was a noise overhead, and someone stuck her head in through the opening. It was the same woman he had spoken with the day before. "Are you still alive?" she said. "Yes," he said. "Now," she told him, "eat the berries that they bring to you. And after you have eaten them, say this to them: 'These Tigitr'ighan no' berries that I am eating, I wish I could have some more tomorrow evening.' Tell them that. Now there is barely one more day that they will spare you alive. Tomorrow evening they are going to kill you," she said. Then she handed down the little water bowl to him, and a little meat and fat. "This is what they always do," she said. "They catch men, and they always kill them. They keep some of them for two days. But since they really don't want to give up your life, they have let you stay here sleeping for four days. Now I'll go," she said, and she was gone.

The man sat there. When it grew dark, the two old women returned, bringing something in a bowl. Again they made a fire and closed the curtain. They began to eat. They gave him those berries, and he ate them. Finally, when he had eaten the contents, he gave them back the bowl. "Now, tomorrow evening, I wish I could have some Tigitr'ighan no' whitefish," he said. When he said that to them, they got angry and jerked their bodies. Then they got ready for bed. That time they almost killed him. He went to sleep, and when he awoke, they were gone. Again he heard a noise, and it was the woman again. "This evening they will surely kill you," she said. "Because I am sorry for you, I will save you. Would I do for anyone else what I do for you? I am doing this for my own sake," she said. Then she reached down to him. She grasped his hand and pulled him up. Then she took him around the waist and whirled around. He seemed to hear the noise of a drum.

As he heard the noise, it seemed as if he had landed somewhere else. When he could see, the sun was shining. He looked around, and there was a lot of meat there. The woman came over to him. There was a pond with a village at the end of it, and he and the woman went to the village. There was a medium-sized baidarka lying overturned. Then she undressed him and bathed him, and dressed him in new clothing.

When it became dusk, the two old women came back home. They went in the house and looked for him, but he was gone. They began to search for him. "You ought to have stayed with him," they told each other. Each one said that the other should have stayed. They burst out crying. They fought with each other until they were both covered with blood, wanting that man. Then one of them went downriver and the other went upriver to search for him. They agreed with each other: "You will camp out two days, and so will I. And if we find him, after two days we'll meet again." Then they both went in different directions. But he wasn't there.

Finally, after four days, they met up again on the day they had agreed to meet. They stood there together again. "He is gone," they said to each other, and they began to fight again, dragging each other around by the hair. "Come, let us hunt for him again," they said. Then one said, "I will go down after him," and the other said, "I will go up." Again they agreed to spend four days at it, and to meet on the fifth day. Then one of them disappeared into the earth, and the other disappeared into the sky.

They were gone for four days, and then on the day when they had agreed to meet, they returned. Once again they did not find him. Then one of them went back from there. She went up to that pond, and right there was that medium-sized baidarka lying overturned. She took off running, yelling, "Those people far off are the ones we have been hunting for!" Then the two of them went into the house [of the woman who had rescued him]. "Why have you taken our husband from us?" they said. They attacked her. When they began to fight with her, she pushed them together so that they were fighting with each other. While they fought with each other, the couple were just laughing at them, because they were really funny. Finally the woman got angry. She finished them off. She put them into the fire. And after that, they lived there, winter and summer. And that is the end of this story.

TR'IGIDIŁT'IGHINH TEQA GEGHA YIŁ

The One Who Refused to Marry and the Two Bears

Chapman 12, 187-197.
The storyteller is not named.

Qay	xuchux	xudhi'onh	tr'in'ne.	Tr'igazriłt'ix
Village	big	there was	it is said.	Someone did not want to marry

tr'in'ne.	Ts'an	yitots'in'	tr'in'ne	gag	yił	xonxididił
i.i.s.	So	then	i.i.s.	berries	too	they used to get

deloy	chux	q'idz.	Ts'an	che	tr'in'ne	goqo nixitithidatl
mountain	big	on.	So	again	i.i.s.	they started to get them

tr'in'ne	yitots'in'	eyigginh	tr'igidiłt'ighinh	yił~	dit'anh
i.i.s.	then	that	one who refused to marry	also	did so

viyed	yet	tr'in'ne.	Engan	nixitathdatl.	Ts'an	gag	ts'i
canoe	in	i.i.s.	Across	they went.	So	berries	to

ting	xoxitathdatl.	Ts'an	eyigginh	tr'igidiłt'ighinh
trail	they started up.	So	that	one who refused to marry

ginehal ts'in'.	Yixudz	vił axa	tr'in'ne	xidigał	ditetth'og
did not pick berries.	Entirely	she was sleepy	i.i.s.	finally	her bowl

ngiyix~	nighetonh~	hingo	tr'in'ne	didlang	ithchax~	nathtanh
down	she put	and	i.i.s.	spruce	under	she lay down

tr'in'ne	viłantl'idaq.	Ixuxuyił	tr'in'ne	tr'an'ididhit
i.i.s.	she fell asleep.	Then	i.i.s.	she woke up

xuyedinołtl'ith	tr'in'ne	yitots'in'	yinił'anh di	^gegha
being crowded	i.i.s.	then	she looked when	brown bear

iy^ nił'anh.	Ts'an	chenh	viłantl'idaq.	Axaxiłdik
that she saw.	So	again	she went to sleep.	Then

diggan'ithdongh	xuyił	tr'in'ne	notin	dina	chux	yit
she got up	then	i.i.s.	two	men	big	there

xiditl'itth'e.	Dixałne	tr'in'ne,	"Dingit'a	ngitr'itlched,"
sat.	They said	i.i.s.	"Better	we should marry you,"

xałne.	Ts'an	xiyiłchet	tr'in'ne.	Yixudz	tr'in'ne	etthing
they said.	Then	they took her	i.i.s.	Always	i.i.s.	down at the river

dixit'anh	łegg	axa	ts'an	yit	venhdida'	chenh.	Che
they worked	fish	for	and	there	next day	also.	Again

etthing	donxitithit'an'	tr'in'ne.	Eyigginh	xivi'ot	dixałne
down at the river	they did it again	i.i.s.	That	their wife	they told

tr'in'ne,	"Dinanighixł'anin,"	xałne	tr'in'ne.	"Ey', ey',"
i.i.s.	"You should not look at us,"	they said	i.i.s.	"Yes, yes,"

ne	tr'in'ne.	Ts'an	tthanxitithidatl.	Ngi'o	xuyił
she said	i.i.s.	So	they started to go out.	Door	then

xudon-gixidinetonh.	Yitots'in'	deg	nit'uxda'~	xuyił	tr'in'ne
they closed.	Then	here	soon	then	i.i.s.

ngitthing	xuts'in'	te	yił	gitiyisr.~	Yitoyiggi	tr'in'ne
down below	from	water	with	splashed.	Thereupon	i.i.s.

niłq'aginiłnek	xuk'idz	tr'in'ne.	Ngitthing	xunił'anh
she made an opening	a little one	i.i.s.	Down below	she looked

tr'in'ne.	Tr'edha	ngitthet	tax	nixiditl'iyo.	Łegg	tr'in'ne
i.i.s.	Behold	down by the water	on the bottom	they were standing.	Fish	i.i.s.

diqoxitiłdił.	Ts'an	diqonxithidatl	tr'in'ne.	Axaxiłdik
they threw up on the bank.	So	they came up	i.i.s.	Then

xudonxididatl	tr'in'ne.	"Gila tthinehoyh,"	xałne	tr'in'ne.
they went into the house	i.i.s.	"Now then, go out,"	they said	i.i.s.

"Yitots'in'	ngitthing	xuningł'anh,"	xałne	tr'in'ne.	Ts'an
"And	toward the water	look,"	they said	i.i.s.	So

tthineyo	tr'in'ne.	Ngi'egh	xunił'anh.	Łegg	longh	tr'edha
she went out	i.i.s.	Around	she looked.	Fish	many	behold

tr'in'ne.	Ts'an	xudon'idiyo	tr'in'ne.	Ts'an	axaxiłdik
i.i.s.	So	she went back in	i.i.s.	And	then

ts'in'	che	gełix	nixudadhit	xuyił	xiłdik	vighun'	sraqay
so	also	one	year passed	and	then	with her	child

xutathdla'	tr'in'ne.	Ts'an	xiłdik	dredi	gidighedhit
became	i.i.s.	So	then	barely	she bore a child

ghiluq	tr'in'ne.
poor thing	i.i.s.

Ts'an	xiyighun' gitr'otitl'i'an'.	Ts'an	vinixułyigg
So	they took good care of him.	And	in the morning

tr'in'ne eyigginh vito' giłigginh tr'in'ne yiłchet.
i.i.s. that his one i.i.s. took him.
father

Eyigginh tr'ixuneganh k'idz tr'in'ne yiyił tthitadhiyo
That child little i.i.s. with he went out

tr'in'ne. Ts'an ngi'egh yiyił q'u'edoyh. Yiyił xuyił
i.i.s. So around with he walked. With also
him him

tritr dił'anh tr'in'ne. Ts'an xałts'in' nixunedhit
wood he got i.i.s. So evening it became

tr'in'ne. Axaxiłdik yiyił xudon'idiyo tr'in'ne. Yitots'in'
i.i.s. Then with him he came in i.i.s. Then

tr'anyiniłtanh^ tr'edha gits'idz~ nonxudalninqh.~ Diggathdo ^
he took him out behold he changed. He sat up

tr'in'ne q'u'ediggasr. Ts'an xiłdik enadhiyonh xuyozr
i.i.s. he crawled. And then he grew a little
about larger

tr'in'ne. Vinixułyiq tux tr'in'ne ngi'o xudoy tr'in'ne
i.i.s. Every morning i.i.s. out door i.i.s.

vixined^ giggaddh chux didhi'onh tr'in'ne. Axaxiłdik
for him root big was placed i.i.s. Then

iy yaxa nidiq'oth tr'in'ne vinixułyiq tux tr'in'ne.
that with he exer- i.i.s. every morning i.i.s.
cised

Ts'an xiłdik tr'in'ne dinałt'adi sre' nixudadhit
So then i.i.s. how many I years passed
wonder

tr'in'ne xidigał tr'in'ne chenh vighun' sraqay nixutithila'
i.i.s. finally i.i.s. again she conceived a child again

tr'in'ne. Yitots'in' anh ^chenh dredi gidighedhit. Ts'an
i.i.s. Then him also hardly she bore. So

anh che che xiyighun' gitr'otitl'i'an' ghiluq tr'in'ne.
that also they cared for him poor thing i.i.s.

Ts'an xivito' giłigginh yiłchet tr'in'ne. Yiyił tthitadhiyo.
So their one took him i.i.s. With him he went out.
father

Ts'an deg dran xuyił tr'in'ne ^xudon'idiyo. Tr'anyiniłtanh
So here day during i.i.s. he came in. He took him out

tr'in'ne. Tr'edha nadhiyonh.~ Q'utithiggisr, tr'in'ne,
they say. Behold he grew. He crawls around i.i.s.

axaxiłdik chenh anh chenh oxo gitr'oxutitl'i'an', tr'in'ne.
and then also him also for they care i.i.s.

Ts'an xiłdik q'i'ididhit˜ tr'in'ne.
So then he grew up i.i.s.

Ts'an axaxiłdik dinałt'adi sre' nixudadhit tr'in'ne.
And then how many I know not years passed i.i.s.

Xuyił xiłdik chenh xiłdik vighun' sraqay nixutithila'
Then then again then she conceived again

tr'in'ne. Axaxiłdik anh tr'in'ne anhˇ tr'in'neˇ chenh
i.i.s. Then him i.i.s. him i.i.s. also

xiłdik dredi che gidonghididhit ghiluq tr'in'ne.
then barely also she bore again poor thing i.i.s.

Axaxiłdik chenh iy yiłchet tr'in'ne yiyił tthitadhiyo
Then again it he took i.i.s. with him he went out

tr'in'ne xiłdik deg dran tr'in'ne xudon'idiyo, tr'in'ne.
i.i.s. then here daytime i.i.s. he came in i.i.s.

Xiłdik tr'anyiniłtanh, tr'in'ne tr'edha diggathdo.
Then he took him out i.i.s. behold he sits up.

Ts'an che xiłdik noyał˜ xuyozr, tr'in'ne ts'an axaxiłdik
So also then he grew a little, i.i.s. and then

dinałt'adi sre' xinadhoł, tr'in'ne xuyił
how many times I know not they slept, they say, then

tr'in'neˇ xuyiłˇ xiłdik ˇxivi'o tr'in'ne yiggi nitl'i-'onh
i.i.s. and then their wife i.i.s. sat with bowed head

tr'in'ne. "Gehonh," xałne ine' "Viyan'," tr'in'ne. Ts'an
i.i.s. "Eat," they told her but "No," i.i.s. So

axaxiłdik eyigginh giłigginh yighun' nineyo tr'in'ne.
then that one to her went i.i.s.

Dełne tr'in'ne "Ndadz dingit'a?" yiłne tr'in'ne. Xuyił
He said i.i.s. "How are you?" he said to her i.i.s. Then

din'ne tr'in'ne, "Go ixuyił sidithniqay xivanyendagidhiyh,"
she said i.i.s. "Just now my parents I was thinking about,"

ne tr'in'ne. Ts'an an viqing'qay xałne tr'in'ne,
she said i.i.s. So they her husbands said i.i.s.

"Tr'al xivits'in' nitr'itididił," xałne tr'in'ne. Axaxiłdik
"Soon to them we will return," they said i.i.s. And then

vinixułts'eg tr'in'ne tr'ixinedaq tr'in'ne. Axaxiłdik
early in the morning i.i.s. they arose i.i.s. Then

nixithitl'enh	tr'in'ne.	Xutl	lay	oqo	xitathdatl	tr'in'ne.
they dressed themselves	i.i.s.	Sled	material	for	they started	i.i.s.

Axaxiłdik	tr'in'ne	deg	dran	nixididatl	tr'in'ne.ˇ
Then	i.i.s.	that	day	they came back	i.i.s.

Axaxiłdik	xiyititltsenh	tr'in'ne	xutl	chux.	Axaxiłdik
Then	they began to make it	i.i.s.	sled	big.	Then

dinałt'adi	sre'	xinadhoł	xiyiłtse	hingo.	Xidigał	tr'in'ne
how many times	I wonder	they slept	they were making it	while.	Finally	i.i.s.

xiyiq'iniłnek	tr'in'ne.	Ts'an	axaxiłdik	yit	vinhdida'
they finished it	i.i.s.	So	then	that	next day

tr'in'ne	xiyiyegitathdlo˜	tr'in'ne.	Ts'an	ggagg	dhith	yił
i.i.s.	they loaded it	i.i.s.	And	animal	skins	and

giq'ux	yił	giggiddh	yił.	Ts'an	axaxiłdik	eyiggiy	iy
fat	and	various skins	too.	And	then	that	the

xutl	dixiyidiniłdzaq	tr'in'ne.	Yitongo	tr'in'ne	eyigginh
sled	they packed it full	i.i.s.	Meanwhile	i.i.s.	that

xivi'ot	todoł	di	xulay	tr'anxixune'onh	tr'in'ne^	Axaxiłdik
their wife	will stay	where	for	they prepared	i.i.s.	Then

yit	vinhdida'	ałixˇ	xitathdatl	tr'in'ne.	Axaxiłdik
that	next day	together	they started going	i.i.s.	Then

eyigginh	xivi'ot	tr'in'ne	xiłdik	xutl	ye	xiyighiłtanh,
that	their wife	i.i.s.	then	sled	in	they put her,

tr'in'ne,	eyigginh	niq'ołonh	k'idz	yozr	yił	tr'in'ne.
i.i.s.	that	girl	small	little	with	i.i.s.

Anh	vonh	yił	tr'in'ne	xutl	ye	xiyighiłtanh	tr'in'ne
She	her mother	too	i.i.s.	sled	in	they put her	i.i.s.

xiq'idixixutltsenh	tr'in'ne.	Vav	yił	tr'in'ne	xiyighun'
they covered them up	i.i.s.	Food	too	i.i.s.	by her

ninelo	tr'in'ne.	Ts'an	axaxiłdik	xitathdatl˜	tr'in'ne.
they put	i.i.s.	And	then	they started going	i.i.s.

Dixałne	tr'in'ne,	"Dinanidhuxł'an,"	xałne	tr'in'ne.
They told her	i.i.s.	"Do not look at us,"	they said	i.i.s.

"Viyan'	ine',"	yiłne	tr'in'ne.	Ts'an	axaxiłdik^	gidixidedatl
"No	indeed,"	she said	i.i.s.	And	then	they got into the harness

tr'in'ne.	Ts'an	axaxiłdik	xitathdatl.	Ts'an	deg	xodił
i.i.s.	So	then	they went.	And	here	they were going

tr'in'ne.	Ixuxuyił	tr'in'ne	niq'ołonh	xunił'anh	ts'i
i.i.s.	Then	i.i.s.	woman	looking	

xuq'at	tr'in'ne.	Xidigał	tr'in'ne	niłq'aginiłnek	xuyozr
wanted	i.i.s.	Finally	i.i.s.	she opened the covering	a little

tr'in'ne.	Yitots'in'	tr'in'ne	xenitl-'an'	tr'in'ne.
i.i.s.	Then	i.i.s.	she looked out	i.i.s.

Ts'an	tr'edha	gits'idz donxidiyoq˜	ggagg	chux	vididałtth'e.
And	behold	they had changed	animals	big	were pulling the sled.

Ts'an	deg	xodił	tr'in'ne.	Ts'an	axaxiłdik	dixałne
And	here	they were going	i.i.s.	Then	then	they said

tr'in'ne,	"Gila	dinehoyh,"	xałne	tr'in'ne.	Ts'an
i.i.s.	"Now	get out,"	they said	i.i.s.	So

axaxiłdik	dineyo	tr'in'ne.	"Ngo	qay	niłggudz,"	xałne
then	she got out	i.i.s.	"Well	village	is near,"	they said

tr'in'ne.	Yitots'in'	xiłdi	dezren	yan'	nonxidolyo.	Ts'an
i.i.s.	Then	then	pretty things	only	they put on.	And

axaxiłdik	qay	xuts'i	tr'axathdatl	tr'in'ne.	Yitots'in'
then	village	to	they came in sight	i.i.s.	Then

tr'in'ne	"Yiq,"	tr'in'ne,	"Tr'igidiłt'ighinh	vixedhinighinh
i.i.s.	"Yiq,"	someone said,	"the one who refused to marry	she who was lost

nonghidinał,"	tr'in'ne	tr'in'ne.
is coming back,"	someone said	i.i.s.

Axaxiłdik	qay	xuchux ~	xinedatl	tr'in'ne.	Axaxiłdik
And then	village	big	they came	i.i.s.	Then

tr'in'ne	eyigginh	tr'igidiłt'ighinh	dingonh	yił	dito'	yił
i.i.s.	that	one who refused to marry	her mother	and	her father	also

nixełtthonh	tr'in'ne.	Axaxiłdik	tr'in'ne	yitongo	eyiggin
saw again	i.i.s.	Then	i.i.s.	meanwhile	they

tr'in'ne	trałtth'et	tr'in'ne	xuyexitathdatl.	Axaxiłdik
i.i.s.	kashim	i.i.s.	went down into.	Then

tr'in'ne	trałtth'et	tr'in'ne	nixatithiq'onh	tr'in'ne.
i.i.s.	kashim	i.i.s.	a fire was burning	i.i.s.

Axaxiłdik	tr'in'ne	che	ˆtth'ok	dititht'an'	tr'in'ne.	Ts'an
Then	i.i.s.	also	bowls	were brought	i.i.s.	And

xałts'in'	te	xonxithidatl	tr'in'ne.	Ts'an	axaxiłdik
in evening	water	they went to get	i.i.s.	So	then

xinathdrit	tr'in'ne.	Yitotl'ogh˜	tr'in'ne	eyiggin	xanegin
they went to bed	i.i.s.	After that	i.i.s.	those	strangers

tr'in'ne	dixin'ne,	"Engosin	xunagh	dhuxdrit,"	xin'ne
i.i.s.	they said to them,	"Other side	instead	you sleep,"	they told them

tr'in'ne.	Ts'an	xinathdrit	tr'in'ne	engosin.	Ts'an
i.i.s.	So	they went to bed	i.i.s.	on the other side.	And

tthidangith	tr'in'ne	giłigginh	tr'in'ne	tr'an'ididhit.
in the night	i.i.s.	one person	i.i.s.	awoke.

Xuyił	tr'in'ne	engosin	tr'in'ne	gegha˜	chux	engosin
Then	i.i.s.	across	i.i.s.	brown bears	big	on the other side

dhidrit	tr'in'ne.	Axaxiłdik	tr'in'ne	ninithitanh	tr'in'ne.
lay	i.i.s.	Then	i.i.s.	he lay down again	i.i.s.

Ts'an	vinixułyiq	tr'in'ne	tr'anxididaq	tr'in'ne.	Tr'edhaˆ
And	in the morning	i.i.s.	they got up	i.i.s.	Behold

yitlqon'	tr'in'ne.	Axaxiłdik	tr'in'ne	dinałt'adi	sre'
it light	i.i.s.	Then	i.i.s.	how many times	I know not

xinadhoł	yit	xiditl'itth'e	hingo	tr'in'ne.	Ts'an
they slept	there	they stayed	while	i.i.s.	So

vinixułyiq	tr'in'ne	nixitithidatl	tr'in'ne	xutl	ye	nigixalyayh
in the morning	i.i.s.	they started to go back	i.i.s.	sled	in	they put things

tr'in'ne.	Ts'an	axaxiłdik	nixitithidatl	tr'in'ne.	Ts'an
i.i.s.	So	then	they started back	i.i.s.	And

qay	xunighuł'i	nixididatl	tr'in'ne.	Ts'an	xidiqay
village	they went out of sight		i.i.s.	So	their village

nixididatl.	Yit	xiditl'itth'e	tr'in'ne	xiyhdi.	Ts'an	che
they came back to.	There	they live	i.i.s.	during winter	So	again

xiydanxutithidaq.	Xuyił	tr'in'ne	tr'igidiłt'ighinh	vegha
they spent another year.	Then	i.i.s.	the one who refused to marry	her older brother

yi'odz	nineyo	tr'in'ne	xuts'in'.	Nginuggi	gidingidz
over there	came	i.i.s.	to them.	Back	grass

tux	ghihoł	eyiggin	notin	tax	nixiditl'iyo	hingo.	Yitongo
among	he went	those	two	were standing in the water		while.	Meanwhile

eyigginh	gidingidz	tux	tr'in'ne	dhido.	Nałjit	ts'in'
that one	grass	among	i.i.s.	stayed.	Being afraid	

xaxa tr'ighihoł ts'in' xuqul˜ tr'in'ne. "Sixitidhiłgha,"
that he comes out there is no one i.i.s. "They will kill me,"

inedhinh tr'in'ne. Ts'an xuyetr'idigheggutth ts'ixunagh
he thought i.i.s. Then he whistled instead

tr'in'ne. Yitoyiq˜ tr'in'ne ngitthing "Agide ngine'
i.i.s. Immediately i.i.s. down there "Look upriver

qay xut'an dinats'i enedz xinedatl," inedhinh.
village people to us from upriver have come," he thought.

Diqonxixunitlyet yitots'in' tr'in'ne ngine' qay xuts'i
They ran up the bank then i.i.s. upriver village to there

iy'an xitithidatl ggagg xelanh tr'in'ne xiviye xudolningh˜
they started going bears they were i.i.s. they were angry

tr'in'ne. Ts'an eyigginh tr'in'ne tr'igidiłt'ighinh
i.i.s. So he i.i.s. the one who refused to marry

vegha xidigał tr'in'ne xudineyo. Ts'an eyigginh niq'ołonh
her brother finally i.i.s. went into the house. Then that woman

vegha tr'in'ne dełne, "Ndadz dingit'anh ts'in'
her brother i.i.s. said, "What are you doing

enedz tayo? Agide ngine' qay xut'an xitoghonh ts'an at,"
from upriver you came? Look upriver village people they will kill it is so,"

yiłne. Ts'an ixiłdik dełne tr'in'ne "Gila sriłti nehoyh,"
she said. And then she said i.i.s. "Come hide,"

yiłne. Ts'an deg dran tr'in'ne axaxiłdik tr'in'ne
she said. So that day i.i.s. then i.i.s.

eyigginh tthantithiyo tr'in'ne. Ene' tr'in'ne nitithiyo.
he went back out i.i.s. Upriver i.i.s. he started back.

Xuyigg yit neyo tr'in'ne. Gidhitltth'onh tr'in'ne
After there he went i.i.s. He heard a noise i.i.s.

nitr'ididił xuq'i tr'in'ne. Gidingidz tux neyo ting
someone was coming as if i.i.s. Grass among he went trail

xuq'idh tr'in'ne. Yit tathdo' hingo˜ tr'in'ne yiggin
beside i.i.s. There he sat while i.i.s. those

tr'in'ne nixodidił ggagg xidelanh tr'in'ne. Nixixunołyił
i.i.s. came back bears they were i.i.s. They were running

tr'in'ne. Ts'an deg xuq'idh tr'in'ne nixididatl. Yixudz
i.i.s. And here beside i.i.s. they came. All

dił yan' tr'in'ne xivanhtse xividhot xuyił. Ts'an
blood only i.i.s. their noses their mouths also. So

tr'in'ne eyigginh tr'in'ne dandidinek ane' xuts'in'.
i.i.s. that one i.i.s. hurried upriver toward.

Qay xuts'i tr'an'ithiyo tr'in'ne. Qay xuqul tr'edha.
Village to he came out to i.i.s. Village was not behold.

Yitots'in' ixudiniy tr'in'ne nititl'iggok˜ Tr'edha yixudz
Then quickly i.i.s. he ran down. Behold entirely

yix tux yixudz non-gixidinitl'iningh˜ tr'in'ne. Ts'an
houses among all broken down i.i.s. So

yixudz dina dił yan' tr'in'ne ngiyixi˜ ting. Ts'an
all human blood only i.i.s. down trail. And

yixudz xixudeghonh. Eyigginh vegha tso q'idz dodhiyo.
all they had killed. That her older brother cache on climbed.

Yitots'in' tr'in'ne nixutitl'iyo tr'in'ne ggagg dhith oqo.^
Then i.i.s. he searched i.i.s. bear skin for

Xidigał xuq'ixelyo ts'in'ˇ nonyidighiłcheth gighe' yił.^
Finally he found one and he brought it down teeth also.

Axaxiłdik yitadhux tr'in'ne. Yiq'iniłnek tr'in'ne
Then he dressed it i.i.s. He finished i.i.s.

niyidołcheth tr'in'ne. Yixudz vigidhidhet tr'in'ne.
he put it on i.i.s. Entirely it fitted him i.i.s.

Vitth'in yił viggon yił igidhidhet tr'in'ne dałine'
Its legs and its arms also fit him i.i.s. but

vidhan xuyozr xuzro xugidinigheghił. Yit xo'in nixutitl'iyo
its neck a little only was too small. Therefore he tried to find

chenh git'oddh q'ixelyo. Iy che nondighiłcheth. Yixudz
again a scrap he found. That too he brought down. Entirely

tr'in'ne vigidhidhet. Axaxiłdik niyidołcheth. Yiyet
i.i.s. it fitted. Then he put it on. In it

tthineyo. Yitots'in' qay xanotitl'iggok tr'in'ne. Axaxiłdik
he went out. Then village he ran around i.i.s. Then

tadhiyo. Yitots'in' qay xighun' neyo. Tr'edha eyiggin
he left. Then village to them he went. Behold those

tax nixiditl'iyo. Xivighuduggi tr'ineyo. Ditthigits'igh
were standing in the water. Above them he came. His hood

yadz iniłnek. Dixiłne, "Gila axaxiłdik sidedig
he pushed back. He said to them, "Now then I myself

sidhuxłgha," ne. "Ngo getiy siyił qay xut'an
you kill me," he said. "For really with me village people

ixuduxghonh," ne. Axaxiłdik giłigginh ts'in' tr'idineyo.
you killed," he said. Then one of them to he went.

Yiyił tthitixutidhi'onh. Xidigał giłigginh dhitlghanh
They fought with him. Finally that one he killed

tr'in'ne. Yitots'in' giłigginh tr'in'ne chenh. Yitots'in'
i.i.s. Then the other i.i.s. also. Then

xixudeghonh. Axaxiłdik diqutadhiyo. Yitots'in' eyigginh
he killed them. Then he went up. Then that

doda dełne, "Ngo xivixudisghonh," ne. "Gila
his sister he said to, "Well I have killed them," he said. "Come

ngidhux degighudhigan."
do not be sorry."

Ts'an xiłdi tr'in'ne dinałt'adi sre' nixutadhit
So then i.i.s. I don't know how many years passed

yit xiditl'itth'e hingo. "Ngo ntasdoł," yiłne. Yitots'in'
there they lived while. "Well I will go back," he said. Then

dełne, "Engtthet ngiyix xutolał di xulay." Yitots'in'
he said, "Down by water your house will be where is for." Then

eyigginh chighuligguy athdlat yitongo eyigginh niq'ołonh
he fox became while she woman

tixgedr ngilanh tr'in'ne. Deloy tux xine'ots yitots'in'
mink was i.i.s. Mountains among they two went and then

yix xixutltsenh.
house they built.

Idixunili'on'.
It is finished.

THE ONE WHO REFUSED TO MARRY AND THE TWO BEARS

There once was a big village, and in the village lived a woman who refused to marry. The people used to get berries up on a big mountain. So they went to get some, and the woman who would not marry went with them in a canoe. They went across, and started up the trail to get berries. However, the woman who would not marry did not pick any berries. She was very sleepy, and finally she put her bowl down and lay down under a spruce tree and fell asleep. She woke up feeling that someone was crowding her, and when she looked, she saw a brown bear. She went to sleep again, and when she awoke, there were two big men sitting there. They said to her, "You must marry us," and they took her with them. They always worked down by the river, getting fish, every day. Whenever they went there, they told their wife, "Do not look at us." "Yes, yes," she said. So they went out, closing the door. Soon the water splashed down below. When she looked out she saw them down below, standing in the water and throwing fish up on the bank. Then they came back up and went into the house. They said to her, "Now go out and look down there." So she went out and looked around, and there were many fish there. And then she went back in. After a year, she became pregnant, and with great difficulty she bore the child.

They took good care of him. In the morning one of his fathers would take the little child and go outside with him and walk around with him. He took him when he got wood. And in the evening he came back in with him again, and he was changed! He sat up, he crawled. And he grew a little larger. Every morning they put out a big root for him, and with it he exercised every morning.

After some years had passed, she became pregnant again, and with great difficulty bore another child. This one too they cared for. One of the fathers would take him and go outside with him. He took him out every day. He began to sit up and grow larger. After some time the woman began to sit with her head bowed down. "Eat," they told her, but she refused. So then one of them went to her. "What's wrong with you?" he said to her. "Just now I was thinking of my parents," she said. So her husbands said, "Soon we will return to them." Early the next morning they arose. They put on their belts and started off to get material for a sled. They came back the same day and began to make a big sled. For some days they worked on it, and finally they finished it. The next day they loaded it with animal skins and fat, all kinds of skins. They packed the sled full, preparing a place for their wife to sit. Then the next day they left. They put their wife in the sled, and their little daughter with her, and covered them well. They put food in with her too. When they started going, they told her, "Do not look at us." "I won't," she said. Then they harnessed themselves to the sled and started off. After a while the woman wanted to look, so she opened the covering a little. Behold, they had changed into big animals and were pulling the sled. Finally they said to her, "Get out now." So she got out. "The village is nearby," they said. Then they dressed up in fine clothing. They came in sight of the village. "Yiq!" cried someone. "The woman who refused to marry, she who was lost, is coming back!"

They came to the big village, and the woman who had refused to marry once again saw her mother and father. Meanwhile, her husbands went down into the kashim. There was a fire burning in the kashim, and bowls of food were brought in. In the evening they went to get water, and then they went to bed. After that, they said to the strangers, "You sleep on the other side of the room." And so they went to bed on the other side. During the night one person awoke. Across the room lay two big brown bears! He lay down again. In the morning they got up when it was light. They stayed there for some time. One morning they were to go back, so they put their things in the sled and started back. They passed out of sight of the village, and came back to their own place. They lived there during winter. And so they spent another year there. Then the older brother of the woman who had refused to marry came to visit them. As he was going along back in the grass, he saw the two bear husbands standing out in the water. He was afraid; there was no way he could come out. "They will kill me," he thought. So he whistled instead. Immediately one of them thought, "People from the village upriver have come to us!" and they started running upriver to the village, in the shape of angry bears. Then her brother went into the woman's house. The woman said to her brother, "What are you doing, that you come from upriver? Now they will go and kill the people upriver!" And then she told him, "Come and hide." He went out and started upriver.

After a while he heard a noise of someone coming. He hid in the grass beside the trail. As he sat there, the two bears came back running, and passed near him. Their noses and mouths were all covered with blood.

The man hurried back upriver. When he arrived at his village, it was destroyed. He ran down there. All the houses were smashed, and human blood was running down the trail. They had killed everyone. Then the older brother climbed up on a cache. He searched for bear skins. Finally he found one and threw it down, and the teeth also. He dressed it, and when he was finished he put it on himself. It fit him well, even the arms, but the neck was a little too small. So he looked for a scrap of skin, and finding one, he threw it down. It fit quite well. Then he put on the skin and went out in it. He ran around the village. Then he left. He went to the bears' place. They were down there, standing in the water. He came out above them and pushed back his hood. He said to them, "Now kill me too, for you have killed all the people of my village." Then he went up to one of them. They fought with each other. Finally he killed that one. Then he killed the other one too. He killed them both. Then he went up and said to his sister, "Well, now I have killed them. Do not be sorry."

They lived there for some years. Finally he said, "Now I will go back. Your house is to be out there." Then he turned into a fox, and the woman turned into a mink. They went out into the mountains and built a house. Now that is the end.

VI'OT XIGHUGELENINH

The Jealous Wife

Chapman 6, 123-136
Told by Simon Kizik's mother, who learned it from her grandmother, a native of Paimiut.

Qay	xuyozr	xudhi'onh	tr'in'ne.	Nił'oqay	xiditl'itth'e.
Village	small	there was	they say.	A man and wife	lived there.

Viqing'	tr'in'ne	xone dingit'a.	Xivigege'qay	xiłdi
Her husband	they say	was a good hunter.	Their children	now

yixidistl'i~	notin	chiliqay	yan'	xelanh.	Srixno'	xudoy
were small	two	boys	only	were.	River	mouth

tochux	q'ixughe'o di.	Viqing'	xiłdi	getiy	xone dingit'a.
sea	emptied upon.	Her husband	now	really	was a great hunter.

Xulegg	tux	tinh	tl'ogh	tux	nginiggi	srixno'	tr'iyozr
Spring	in	ice	after	then	back	river	canoe

ye	nitidiqayh	ggagg	oqo.	Yitots'in'	didlang	niłq'idh
in	paddled	animals	after.	And then	spruce	side by side

niyidilayh	iy	q'idz	dixidałdzaq.	Yixudz	xuyan'	yixudz
he put	that	upon	he piled things.	Thus	only	thus

dit'anh	łegg	tl'ogh	tux	xuyił	yixi	nitidiqayh	yixudz
he did	fish	after	when	also	there	he went in a boat	thus

xuyan'	dit'anh.	Yitots'in'	ngi'egh	tritr	nonditidhi'oy
only	he did.	And then	outside	poles	stretched across

q'idz	doxidałdzaq	ggagg	dhith	yił	noya'	dhith	yił	long
upon	he piled things	animal	skins	and	beaver	skins	and	many

i'ilayh.	Yitots'in'	xivigege'qay	yił	xinoyał.	Nixudodhił ts'in'
he put.	And so	their children	also	grew.	Every year

yixudz	xuyan'	dit'anh.	Yitongo	xighichux	eyiggin	sraqay
thus	only	he did.	Meanwhile	they were growing big	those	boys

niɬ'eghaye. Yitots'in' eyigginh xivito' yiɬ tochux yiɬ
two brothers. Then that their also sea also
father

engithi˜ dit'anh tthigitthing yiɬ tiɬevay yiɬ tl'eɬ lagh
out (to he seals too belugas too sea lions
sea) hunted

yiɬ dighiɬ'an'.
too he got.

Yitots'in' che yixudz didiyoq. Che tinh xudighenek di
And then again thus it happened. Again ice was gone when

che ngidiggi nitithiqanh tr'iyozr yet. Viqulˆ hingo
again upriver he paddled canoe in. He was while
gone

yighun' ts'ixene diɬ'anh vi'ot. "Xida'inh anh?" inedhinh.
about him she was anxious his wife. "Where is he?" she thought.

Xidigaɬ xilonghdi nadhoɬ eyigginh sraqay yozr xidito'
Finally many times he slept that child little their father

oqo xuniɬ'anh ts'ixuyan' xivonh yiɬ viɬ'eɬting ts'in'.
for looked all the time their mother too did not sleep.

Diggathdo yan' dhido. Ixuxuyiɬ tr'in'ne nighidiqaɬ.
Sitting up only she stayed. Then they say he paddled into sight.

Ni'idiqan. Yitots'in' vi'ot che imik'i viye xudolningh.
He arrived. Then his wife again almost was angry at him.

"Dixughilingith ts'in' ngiqulˆ gidingidz yiɬ xathdlat
"How long you grass also became
were gone

git'on' yiɬ xathdlat dinaggad yiɬ xathdlat ngiqul
leaves also became mosquitos also became you were gone

hingo," yiɬne. "Xiday idughutux ggagg long yiɬ dingiɬ'anh?
while," she said "How sometimes animals many also you got?
to him.

Dixughilingith ts'in ngiqul," yiɬne. "Ixunin at tr'iyozr
How long you were gone,"she said. "Then that canoe

zro didiningɬvinh hey'?" yiɬne. "Q'odedl at gits'i
only did you fill?" she said. "Because that badly

gititldiyh," yiɬne. "Longh xunitl-'anh ine' vighundagh
I shot," he said to "Many I saw but elsewhere
her.

sre'ˇ gititldiyh," yiɬne. "Xiday idughutux tritr q'idz
I I shot," he said. "How sometimes poles upon
guess

dixideɬdzaq ghinoy dhith yiɬ noya' dhith yiɬ?" yiɬne.
you piled caribou skins and beaver skins too?" she said.

"Esren' ts'in' a gits'i gititldiyh," yiłne.
"I don't know why so badly I shot," he said.

Xidigał ginelax. Nalay nelax yitots'in' engitthi ts'in'
Finally the fish ran. Salmon ran and down in the water

dixitítht'an'. Yitots'in' tth'e ˜ghilix˜ ine' srixno'
they worked. Then still they were running but river

xuq'at. "Ngo ntasqał," din'ne eyigginh. "Ngo getiy
he wanted. "I believe I will go," he said that one. "But really

yitot'at," yiłne. "Dighiłchux ingito," yiłne.
it is soon," she said. "How much you hurry," she said to him.

"Go xiyan'˜ts'ixe'atˇ eyiggiy git'on' deq'onh di tr'al
"By and by those leaves turn when then

yixi ntediqał," yiłne. "Ngo dingh dong tr'alˇ yixi
there you'll go," she said. "Why spring last then there

vaxaxudiłt'iy idhelanh," yiłne. "Ngo ndałon˜ q'idighu
few you killed," she said. "Why maybe for a long time

nitidhediqal ts'in'," yiłne. Xidigał dałine' ntithiqanh.
you will not be back," she said. Finally however he went off.

"Gila ingito˜. Ngo ngoxo xuyoditr'ił'anh," yiłne.
"Now hurry. Well of you we are thinking," she said to him.

Nitithiqanh che viqul xutathdla'. Xidigał teq'avon
He paddled off again he is gone he became. Finally at shore

tinh xutathdla' ixuxuyił xiłdi nighidiqał. Tr'iyozr yan'
ice formed and then he paddled into sight. Canoe only

didinevinh chenh. "Dixughilingith ts'in' ngiqul," yiłne.
was full again. "How long you were gone," she said to him.

"Xiday idughutux long engilayhˆ," yiłne. Ixuxuyił din'ne
"How sometimes many you killed," she said. And then he said

eyigginh chel, "Q'odedl ngidiggi niłggudzidi gilongh
that man, "Because upriver near there were many

dong longh i'itlayh," yiłne. "Ngo q'odet nedhot
in past many I killed," he said. "Well now far away

dixuyan' gixelanh ts'i'at. Vaxaxudiłt'iy i'itlayh," yiłne.
only they are indeed. Few I kill," he said.

Ixuxuyił yixudz dełne. "Ndadz xo'in vaxaxudiłt'iy
And then thus she said. "Why few

ingilayh?" yiłne. "Ndadzˇ xo'inˇ^ tr'iyozr yan' didinevinh?"
you killed?" she said. "Why canoe only is full?"

yiłne.
she said.

Ts'an xudhiq'otth. Dran diłggudz ts'in' imo athdlat.
Then it became frosty weather. Days were short when sick he became.

Xiy dinengath imo tathdla'. Yitongo ine' gihonh imo
All winter long sick he was. Meanwhile however he ate sick

hingo. Ixuxuyił xiyh tth'exunedr nixunedhit. Axaxiłdik
while. Then winter middle arrived. Then

gide didiyoq. Ixuxuyił dełne eyigginh di'ot, "Go ła
worse he became. Then he spoke that to his wife, "Look you,

siyetr qul xᵘtolał," yiłne. "Uxudigila gitsighiye long
my breath not will be," he said. "In that case martens many

giggiddh neg yan' sighun' giyenghila˜ tr'iyozr yet,"
their skins fine only by me you put in canoe in,"

yiłne. "Long," yiłne, "tixet'an yił giggiddh^ yił
he said. "Many, he said, "otter too their skins and

nigighun yił niłtreth yił giq'ux neg yił siq'o' yił
wolf and wolverine and fat good too my arrows too

giłting' yił yitots'in' tr'iyozr doy xᵘdigideniłtl'eł
my bow too and then canoe opening tie over it

ghinoy dhith niłq'idz," yiłne. "Yitots'in' tritr vighuyixi
caribou skin over it," he said. "And then poles under it

ndinela," yiłne. "Sraqay yił xivighun' xełedz dingł'anh,"
put," he said. "Children too for them well do,"

yiłne. "Da' neg xivoxo yi'engighoyh," yiłne. "Yitots'in'
he said. "Parkas fine for them make," he said. "And

xivighun' digitidhiłtrigh ts'in', xełedz yan' dixivił'anh,"
to them do not be too harsh, well only treat them,"

yiłne. Yitots'in' didiyoq. Vi'ot tr'iyozr ye yighiłtanh
he said. And then he died. His wife canoe in put him

phrase omitted

giggiddh neg tux. Yixudz xuyan' didighene' ts'in' diyeloq.^
skins fine among. Thus only as he said she did.

Yitots'in' xiyighun' xudiłq'onh. Yitots'in' yit xuyan'
And then by it they made a fire. And then there only

xiditl'itth'e xitrix ts'in'. Vi'ot yił ditthegh qul
they sat crying. His wife too her hair none
ditlq'un' ts'in' diqing' yighungitsing'.
she burned it as her husband she did not want to give up.

Xidigał xulegg nixutadhit. Vi'ot eyiggi sraqay yił
Finally spring came again. His wife those boys with
xitrix ts'ixuyan'. Xidigał tixutighedhit. Dits'in yił
cried continually. Finally spring arrived. Waterfowl and
long ggagg k'idz yił eyigginh niq'ołonh yił sraqay
many birds small too that woman too children
viłałtingh hingo tthi'ihoyh vinixułts'eg xogithi'oy ts'in'
slept while she went out early when the sun had not yet risen
itrix ts'in'.
crying.

Itrix. Ixuxuyił deg vighudixi ggagg k'idz datadhne'.
She cried. And then here above her bird little was calling.
Yitongo itrix. Yidetth'iq iqul ts'in'.
Meanwhile she was crying. She heard nothing.

Ixuxuyił yidetth'onh tr'edha eyigginh viqing' ezre'.
Then she listened and behold that her husband's name.
Gidhitltth'onh yinił'anh. "Ggagg k'idz tsitl," inedhinh.
She listened she looked. "Bird little wretched," she thought.
"Viqulinh ndadz xo'in˜ ezre?" yinedhinh. Yinił'anh tr'in'ne
"The dead why does it name?" she thought of it. She looked they say
yidhitltth'onh. Tr'edha xinayh. "Joxghulik, ngidiggi
she listened. Behold it spoken. "Joxghulik, upriver
srixno' xiłchet vi'ot xelanh anh Joxghulik Joxghulik,"
river is married his wife there is that Joxghulik Joxghulik,"
yiłne dina xuq'i. "Joxghulik gamma nuxatok nuleuqdoqtuk
it said person like. "Curliq (Robin qamma one upriver [?] nulirturtuq has taken a wife
Joxghulik, Joxghulik."
Curliq Curliq."
Robin Robin."

Axaxiłdik yidetth'onh niq'ołonh. "Ndadz din'ne go
And then she heard the woman. "What says this
ggagg k'idz," inedhinh. Yitots'in' diggi diniłnek.
bird little," she thought. And so up she arose.

Eyiggi tr'iyozr doy tl'eł digganyighe'ux. "Ggagg k'idz
That canoe opening string she untied. "Bird little

ndadz din'ne daxa enatl-'eł," inedhinh. Eyiggi ggagg
how it said for I will see," she thought. That animal

dhith yadz yitathdlo. Gan che xughula'? Viye giqul.
skin up she lifted. What now would there In it was nothing.
be?

Xidanh viqing'? Nigighun dhith yił niłtreth yił viq'o'
Where is her husband? Wolf skin and wolverine and his arrows

yił vitux giqul. Viye xudolningh ło'ts'i' ghileche
too among it were not. She was angry truly for sure

viqul yinedhinh dixo'in. "Ggagg k'idz vizro che din'ne,"
he is she thought because. "Bird little truth too it spoke,"
dead of him

inedhinh. "Q'iydong x^{u}ts'i che din'ne ine' istrix
she thought. "Yesterday since also it said so but I was crying

ts'ixuyan' hingo idhitltth'on ts'in' ałona ło din'ne,"
continually while I did not hear it truly it spoke,"

inedhinh. Tso q'i dodhiyo. Ixuxuyił ggagg dhith long
she thought. Cache upon she went. Then animal skins many

nil'e dhith yił giye ggagg dhith yił ngichox chux
black skins and brown bear skins too big ones big
bear

iłtthonh. Vigho' yił liq'uł xelanh. Iy nagh yiłchet.
she saw. Its fur also is white there was. That she chose.

Te nadhil axa niyiditltrił. Ixudiniy niyiditltrił
Water warm with she wetted it. Then she wetted it

dran dixighilingith. Yitots'in' niłq'adz yiyił tiniyh.
all day long. And then both ways she stretched it.

Xidigał ngichox chux ts'i athdlat. Niyiłtrił hingo te
Finally larger big to it became. She was while water
wetting it

diqontitl'iyak sraqay xivoqo. Yitongo niyiłtrił.
she brought children for, Meanwhile she was wetting it.

Niyiłtrił di che yit tonyighiłcheth. Xidigał te yił
She was when again there she put it back Finally water also
wetting it in water.

long dixidinelo tingił yet tetth'o yił yet. Yitots'in'
much she had pails in bowls also in. And then
brought in

ghiłghatl. Xidigał sraqay viłxantl'idaq hingo tso q'idz
it got dark. Finally children fell asleep while cache upon

xuts'in' xᵘdon-gititl'iyak nelang yił giq'ux yił
from it she brought in meat and fat and

giggadh yił yix xᵘdodiniłdzaq. Yitots'in' eyiggi che
dried fish too house she brought into. Then that too

ggagg dhith che idanyighiditl'itlaq. Yitots'in' niłq'adz
animal skins again she stretched it about herself Then both ways

yiyił tiniyh viqiligging yił vighun' ts'in'. Yitots'in'
she pulled it its claws also being upon it. And then

vinołchidl yet noxalyax giye ggagg vighe' chux yił
her workbag in she searched brown bear teeth big also

iłthonh. Yitots'in' yiyił idanyighiditl'inek.˜ Yighe'
she saw. And then with it she attired herself. Its teeth

yił didhoghelo. Yitots'in' antr'a odit giye ggagg chux
also she put in her mouth. Then like that brown bear big

athdlat. Yitots'in' ngidiggi srixtl'ot xutitl'itthit
she became. Then up ravine she rushed

viye xudolningh ts'in'. Didlang yił giggaddh yił
being furious. Spruces and their roots also

xandiyinłch'ił̃. Viye xudolningh ts'in' tritr diggonyiditrit
she tore up. Being furious trees she broke down

yitots'in' xut'ontitl'itthit srixtl'ot. Yix xu'ot non'idiyo.^^
also she rushed down the ravine. House out by she returned.

Yitˇ ditthigits'ighˇ ni'inłnek̃. Yighe' yił yighun' niyinelo.
There her hood she put back. Its teeth too by it she put down.

passage omitted

Viłałtingh qul ts'ixuyił viyenxudhit˜ iłt'et˜ yitots'in'
She slept not only she is angry still and then

q'eyh denitlquyh. Niłtr'ighiliggizr yił ghun' xudon'idiyo
birch she felled. A forked branch with to she brought in

eyiggin sraqay. Eyiggiy q'eyh tritr yix xᵘdondiditonh.
those children. That birth stick house she carried into.

Ixuxuyił "Gila, tasoł," xiłne. "Seˇ siq'a di'ust'a'in.
Then "Look, I will go," she told them. "Me for me do not wish.

Niłggudzi ts'in'ˇ ditast'eł," yiłne. "Gila vav uxłnonh
Soon I will come," she said. "Look food

te yił yuxoxo xᵘdon'idiyo iy. Te yił xi'ux'ozrin.^
water too for you I brought in that. Water too do not fetch.

Ngo tituxłtth'ił," xiłne. "Tso yił q'idz di'ux'ozrin ngo
For you will fall she told "Cache also upon do not climb for
in the water," them.

ntuxłtth'ił," xiłne. "Nuxłjidan," xiłne. Axaxiłdik "Yuxghun'
you will fall," she said. "Don't be she told them. Then "To you
afraid,"

tasoł," xiłne. Axaxiłdik ngidiggi srixtl'ot xutadhiyo.
I'll come," she said. And then up the ravine she started up.

Yitots'in' srixno' xudo' deloy q'idz ghihoł. Viyenxudhit
Then river bank mountain upon she went. Raging mad

ts'in' ghiligguk ts'ixuyił. Antr'a tinh ghidix tritr yił
being she ran continually. Like ice moves trees also

gintses getiy ngitl'itth ts'in' ghihoł ts'in'. Che deloy
crashing really strong being she went. Again mountain

chux q'idz xontithiyo. Noqoggiy t'idz yił xelanh di
big upon she went up. Stones flat also where there were

xonthiyo. Ixuxuyił inedhinh "Go noqoggiy yił sidrogg
she went up. Then she thought "This stones with my chest

niłk'osin nigitatlał sidrogg xuyił sanhtogg xuyił."
both sides I will put my chest and my forehead also."

Tadhiyo ixuxuyił ngidiggi didlang q'idz xuts'in'
She went and then upward spruce upon from
on

nigitr'itathdluq. "Ngo gits'i dingidiyoq," vazrne ts'in'.
someone began to "Why badly you have done," someone was saying.
laugh.

"Ngo getiy tr'i'engtth'ed," vazrne. "Yadz ntela iy
"Why really you are ridiculous," someone "Off take those
said.

noqoggiy ngo getiy tr'i'itetth'ed," yiłne. "Ngo engithida'
stones well really you will be funny," he said "Well hereafter
to her.

tr'i'itetth'ed," yiłne. Yitots'in' yadz niyitathdlo.
you will be funny," he said. So then she took them off.

Ixuxuyił dełne Yixgitsiy. "Agide diwhi," yiłne. Axaxiłdik
Then he said Raven. "Now that's all he said. And then
that right,"

"Engizrenh ts'in' don'ingidiyoq," yiłne. "Gila ghingihoł,"
"Being good looking you have become he told her. "Now, go on,"
again,"

yiłne. Axaxiłdik che tadhiyo inato' ts'in' q'odedl
he said. So again she went hurrying because

eyiggin sraqay xivighun' xuyodił'anh. Srixno' xudo' xuyan'
those children about them she was thinking. River bank only

ghihoɬ. Atthet qay xuchux xuɬtthonh. Dina longh
she went. Down village big she saw. People many

tr'edhat. Yitots'in' qay xuts'idz neyo. Yitots'in'
behold. Then village toward she went. And then

eyiggi yadz niyititlcheth yitots'in' yighe' yiɬ
those she took off and the teeth too

yadz nigitathdlo. Didlang k'idz ghuyix niyinelo.˜ Deg
she took out again. Spruce little beneath she put them. Here

ting xuneg xelanh. Yitots'in' yixi tadhiyo qay xuts'in'
path good there was. Then there she went village to.

Qay ghunixsin niɬggudzi di ghihoɬ. Tr'edhat qay xuchux
Village on the upland side near she went. Behold village big

traɬtth'et xuchux chenh. Yix ghu'osin che yix xuchux.
kashim big also. House next to it also house big.

Yit xuts'in' xiɬdi iɬt'e ghihoɬ. Yitots'in' yit
There to then she kept going. Then there

xudi'iliggok. Yitots'in' niɬk'odz ethok tthaggidhidlo˜
she ran in. Then on each side pots they had set on fire

niq'oɬdaɬin neg toxin. Xiyoqo xinayh. "Ighuda' xudiningiyo
women pretty three. They called to her. "Cousin, you have come in

hey'?" xaɬne.˜ "At dinaghun' dhedo," xaɬne.˜ Eyigginh
then?" they said. "There with us stay," they said. She

giɬigginh, "Siyix dhedo," yiɬne. Yitots'in' yit dodhiyo.
one of them "My house stay," said. Then there she sat up on the platform.

Giɬigginh noya' tthing' iɬvatr etho chux yet. Giɬigginh
One of them beaver meat was boiling pot big in. The other

che ghinoy tthing' che iɬvatr etho chux yet. Ixuxuyiɬ
also caribou meat also was boiling pot big in. Then

dixiɬne, "Ighuda'," xiɬne "yuxqing' ndagh xuts'in'
she said to them, "Cousins," she said, "your husbands where to

xitathdatl?" Q'odedl xivighun' xuyodiɬ'anh yixudz xezrenhdi
are they gone?" Because of them she was thinking all the finery

xuniɬ'anh ts'in' yit yix tl'ux taɬ neg yiɬ ghinoy dhith
she saw as there house grass mat fine and caribou skin

taɬ neg yiɬ gitsighith da' yiɬ xelanh. Ixuxuyiɬ
bed fine too marten skin parka too were. Then

dixin'ne, "Ngo giłigginh yan' dinaghun' dhido," din'ne.
they said, "Well one only by us stays," they said.

"Dingh dong tinh tl'ogh xuyił dinaghun' neqanh.
"Last spring ice after then to us he came canoeing.

Xaneginh dina'iłchet," xin'ne. "Dałine' gidingidz xitathdla'
Stranger married us," they said. "But grass became

xuyił dinaghun' nitithiqanh. Yitots'in' xiy dong xiyh
then from us he paddled away. Then last winter winter

xunedr xuyił dinaghun' ni'idiyo. Yitots'in' dinaghun'
middle then to us he returned. Then with us

dhido tritr oqo nitithiqanh," xin'ne.
he stays wood for he has gone," they said.

Yitots'in' xiyitl'ogidighetrit. "Ngo distsan' qul
Then they gave her food. "Well I am not hungry

q'o idighił di che gighison'," yiłne. "Gila a dinaghun'
just now again I ate," she said. "Well now with us

dhedo," xałne. "Ey'," ne. "Gila digholchux vidogg xa
stay," they said. "Yes," she said. "Why how big its surface oil

quliy," xiłne. Anh "Giłigginh getiy nigedluq ts'in',"
is not," she said to them. She "One really smiling,"

yiłne. "Vidogg dinali'onh," yiłne. Łxuxuyił vidogg xa
she said, "its surface bend over," she said. Then its surface oil

ethchox. "Giłigginh che ginathjit vidogg dinal'onh,"
got big. "The other also you squint its surface bend over,"

yiłne. Yitots'in' vanhtogg tthegh itlyił yitots'in'
she said. Then her forehead hair she seized and then

ethok chux yet yiggi yeniłtrit xivitthe'. Yitots'in'
pot big in she pushed down their heads. Then

xiviyetr qul yitots'in' digganxitłdonh. Yitots'in'
their life was not and she made them sit up. Then

q'agh yit nonxinelo giłigginh q'on-gidilqon' ts'in'
back in their places there she put them one sewing

xuq'i donyelyoq giłigginh yił che yixudz. Giłigginh
she fixed as if the other also again the same. The one

ginathjit che nigidluq. Yitots'in' tthan'iliggok. Yitots'in'
squinted the other smiled. Then she ran back out. Then

xontitl'iggok.	Ixuxuyiɫ	noghidiqaɫ	eyigginh	xiviqing'
she ran up.	Then	he came back canoeing	that	their husband

tritr	ndoɫ'iɫ.	Yit	teq'avon	xiyitlchith	yitongo
wood	he towed.	There	on shore	he tied it	meanwhile

diqontithiyo.	Yix	xᵘdon'idiyo.	Ixuxuyiɫ	eyigginh	niq'oɫonh
he went up.	House	he went in.	Then	that	woman

giɫigginh	ginathjit ts'in'ˇ	yiggi nitl'i'onh ts'in'ˇ
one	squinting	and bending over

yinighiɫchith.	Ixuxuyiɫ	vinan'	q'ititl'iqit.	Giɫigginh
he struck.	Then	her face	sloughed off.	The other

nigidluq ts'in'	q'on-gidilqon' ts'in'	yinighiɫchith	che.
smiling	and sewing	he struck	also.

Ixuxuyiɫ	viq'ititl'iqit	che	vileq'adh˜.	Ixuxuyiɫ	tthinezreɫ
Then	it sloughed off	also	her skin.	Then	he ran out screaming

trix ts'in'.	"Si'oqay	ndadz	dixidiyoq?"	ne ts'in'.	"Si'o
and crying.	"My wives	what	happened to them?"	saying.	"My wife

xighun'	dighet'a',"	ne.
with them	has been,"	he said.

Ngi'egh	qay	xut'an	xinaxidilghosr.	"Q'o˜ ngi'egh
Outside	village	people	were all jabbering.	"Just now

q'uxididaɫ.	Ndadz	dixidiyoq?"	Trixidilghosr.	Ixuxuyiɫ
they were walking.	What	happened to them?"	They were crying.	Then

ngi'in	xᵘts'in'	tr'izriɫ˜.	"Ngidiggi	deloy	chux	q'idz
yonder	from	someone shouted.	"Up	mountain	big	upon

gegha	^q'u'edoyh,"	xin'ne ts'in'	tr'izriɫ˜.	Yitoyiggi	qay
brown bear	is going,"	they said	someone shouted.	Thereupon	village

xut'an	chelqay	xoxitathdatl	xilongh^	titth	yiɫ	xolaɫ ts'in'
people	men	went up	many	spears	with	carrying

tedzeɫ	yiɫ	q'o'	yiɫ.	Ngidiggi	xoxitathdatl.	Deloy	q'idz
ice-picks	and	arrows	too.	Up	they went.	Mountain	upon

eyiggi	iy	ggagg	xuniɫ'anh.	Tr'edha	eyigginh	Joxghulik
that	it	bear	looked.	Behold	that	Joxghulik

xungithi	ghihoɫ.	Yitoyiggi	yitlyiɫ.	"Si'ot	ngits'in',"
ahead	went.	Thereupon	she seized him.	"My wife	to you,"

yiɫne.	Tr'ixuzro	q'odedl	niq'oɫonh	ditthigits'igh˜
he said.	Only	for that	the woman	her hood

na ni'iniłtrit. Yitthe' yitłggith diqiligging yił axa
she pulled off His head she bit her claws also with
from her face.

sriłdołch'ił. Yitots'in' qay xut'an yił yixudz yix
she tore him Then village people too all houses
to pieces.

xighu'egh yitots'in' ngitthing qay xuts'in' tthandełtthit.
about then downhill village to she rushed.

Qay che xuchet gheyo. Yixudz tso yił yix yił
Village also at end she started. Thus caches and houses too

nigixunighetrit. Sraqay yił niq'ołdałin yił. Yitots'in'
she tore to pieces. Children and women too. Then

xantithiyo. Nitithiyo diqay xuts'in'. Q'odedl sraqay
she left. She went back her to. For children
village

xivighun' xuyodił'anh.^ Yitots'in' yix xudon'idiyo xuyił
about them she was thinking. Then house she entered and

eyigginh gegha "Ulliyu," ne ts'in' nałjit ts'in' tadhizreł.
that older "Ulliyu," saying being afraid began to
brother scream.

Yitongo eyigginh vichidl sughiluq yitlyił iy tritr.
Meanwhile that his younger dear seized a stick.
brother

Eyiggi iy ggagg drogg xigineyił. Xiłdi yidrogg
That it animal's breast he pressed Then his breast
against.

xiginetthiyh. Ixuxuyił na' yiniłnek. "Sigege'qay
he pressed it Then she pushed back "My children
against. her hood.

agide diwhi," ne. "Gila at didhuxłtth'e," xiłne.~
that's all right," she "Look, there you stay," she told them.
said.

Tthantithiyo. Yix xighu'ot niłggudzi di yadz niyititlcheth.
She went out. House outside nearby she took it off again.

Yighe' yił yadz ntathdlo. Yitots'in' tritr ngiyix~
Teeth too she took out. Then log under

ntathdlo. Yitots'in' xudon'idiyo. Yitots'in' eyiggin
she put them. Then she went back in. Then those

sraqay niłk'odz xołtał getiy xughungitr'ot ts'in'.
children on either she held really loving them.
(knee)

"Agide diwhi yixudz duxt'anh," xiłne.~ "Ała nidhodi
"Now all right thus you did," she said. "Ah far off

q'udhisiyo hingo yuxghun' xuyodighitl-'an'," xiłne.~
I went while about you I was thinking," she told them.

Yitots'in' an yit xiditl'itth'e sanh dinengath.
Then then there they stayed summer all during.

Xidigał git'on' yił deq'onh. Yixudz xuq'i dixidiyoq.
At length leaves also turned. Thus like they did.

Izre xutathdla' axaxiłdik xiłne, "Sigege'qay," xiłne
Cold it became and then she said to them "My children," she said,

"Ała yix tr'ixutiłtsedi xuts'in' tr'itithdal̃." Anh
"Now house where we will make it to there let us go." She

digege' gichidl yighungitr'ot. "Agide engithi xodhił ts'in'
her child younger brother loved. "Thus henceforth in years to come

nginqo xudina' ngiq'i dixitot'eł," yiłne. "Geghaye
mankind like you will be," she said. "Older brothers

xinałjit hingo gichidlqay xinełjid ts'in'," yiłne.
are afraid while younger brothers are not afraid," she said to him.

Yitots'in' axaxiłdik yinxiditl'enh giye ggagg dhith yet.
And then then they dressed themselves brown bears skins in

Q'odedl xutidhiq'otth ts'in'̃. Axaxiłdik eyigginh vonh
Because it had grown cold. And then she the mother

eyiggiy nonyidołcheth. Axaxiłdik ngidiggi xitathdatl
it put on again. Then upward they started going

srixtl'ot yix xulay nixinedatl. Didlang chux˜ niłq'idh
ravine house place they came to. Spruces large on each side

xondighe'o. Yałts'in xiłdi xivonh yałts'in vigege'qay
stood. On one side then their mother on the other side her children

xidiq'oth. Q'ixelnek tl'ogh˜ xinxix ude'onh˜ xidiyix lay.
exercised (by clawing). After they finished they dug their house for.

Yitots'in' hiq'i xinełnek axaxiłdik xiłne anh digege'qay,
And then they completed it and she said she to them to her children

"Ałan engithida' nginqo xudina' dinaxenitl-'el ts'in'.
"See hereafter mankind will not see us.

Q'idighutux xuyan'ˇ dinaxenił'eł." Ts'an yitots'in'
Sometimes only they will see us." So then

idixunili'on'.
I have finished.

THE INJURED WIFE'S REVENGE

Note: This story was told in Southeast Alaska, among the Aleuts and Eskimos, in Canada, and throughout Athabaskan territory. The man's name in this version of the story, Joxghulik, is derived from a Yup'ik word, curliq [čuγliq] meaning 'robin'. The bird speaks in both Yup'ik and Deg Hit'an.

There was a small village. A man and his wife lived there. Now this man was a good hunter. They had two small sons. The mouth of the river there emptied into the sea. Now this man was really a great hunter. When the ice broke up in the spring, he would paddle his canoe upriver in search of game. He made a raft of spruce trees and piled things on it. He always did this, and after the fishing season he would go there again in a boat and do the same thing. Then he put up poles outside and on them placed many animal skins, and beaver skins. And so their children grew. Every year he did the same. Meanwhile, the boys were growing bigger. Their father would go to the sea, too, and hunt for seals, belugas, and sealions.

One year, when the ice was gone, he paddled upriver as he always did. While he was gone, his wife became anxious about him. "Where is he?" she thought. Finally, after many days while he was away, the little children looked for their father all the time, and their mother did not sleep. She stayed awake sitting up. Finally he came paddling into sight. He arrived. His wife was rather angry at him. "You have been gone so long that the grass has grown and the mosquitoes have come out while you were gone," she said to him. "How many animals you used to get! In all that time you were gone, did you only fill one canoe?" "It is because I shot badly," he said. "I saw a lot of game, but I shot and missed them." "How you used to pile up caribou skins and beaver skins upon the poles!" she said. "I don't know why I shot so badly," he said.

Finally the fish ran. The salmon ran and they worked down by the river. But while they were still running, he wanted to go upriver. "I believe I will go," he said, that man. "But it is really too soon," she said. "What a hurry you are in! By and by, when the leaves turn, you will go there. Why, last spring when you went there, you killed very little; perhaps you will not be back for a long time," she said. Finally, however, he left. "Now hurry; we are thinking of you," she said to him.

He left paddling, and he was gone a long time. Finally, when the ice was starting to form at the shore, he came back. Only the canoe again was full. "How long you were gone!" she said to him. "How many you used to kill!" And then the man said, "That was because there was a lot of game upriver that I used to kill so many; but now they are far away, and I kill few." And then she said, "Why have you killed so few? Why is only one canoe full?"

Then the weather turned frosty. When the days were short, he became sick. He was sick all winter. Although he was sick, he kept eating. At midwinter, he became worse. Then he said to his wife, "Look, I am going to die soon. When that happens, put a lot of fine marten skins in my canoe with me. Put otter skins with me too, and wolf and wolverine skins, and good fat, and my bow and arrows, and then tie a caribou skin over the opening of the canoe. And then put poles under it. Treat the children well, too, and make fine parkas for them. And do not be too harsh with them, only treat them well," he said. And then he died. His wife put him in his canoe with the fine skins. She did everything as he had told her. Then they built a fire by it and just sat there crying. His wife burned her hair in her grief for her husband.

Finally it was spring again. The wife and her sons cried all the time. Spring arrives, and the waterfowl and the small birds came back. One morning early, when the sun had not yet risen, the woman went out alone while the children slept.

She cried. And then she heard a little bird calling above her. She kept crying, and heard nothing.

Then she stopped and listened, and she heard her husband's name! She listened, she looked. "Rotten little bird," she thought. "Why does it call the name of the dead?" She looked and she listened. Behold, it spoke. "Joxghulik is married up the river, he has a wife there, Joxghulik, Joxghulik," it said, just like a person.

The woman heard it. "What is this little bird saying?" she thought. She got up. She untied the line around the opening of the canoe. "I'll see why that little bird said that," she thought. She lifted up the animal skin. Why, there was nothing in there! Where was her husband? The wolf

BEST COPY AVAILABLE

skins and wolverine skins and arrows were gone too. She became angry, for she had believed that he was dead. "That little bird was telling the truth," she thought. "It was saying that yesterday, too, but since I was crying all the time I didn't understand it, though it told the truth," she thought. Then she climbed up on the cache. She found some black bear skins and big brown bear skins. There was one whose fur was white, and that she chose. She soaked it in warm water for a day, then she stretched it both ways. Finally it became larger. While she was soaking it, she brought in water for the children. She kept wetting it. She would wet it, and then put it back in place wet. Finally she had brought in a lot of water, in pails and bowls. Then it got dark. When the children were finally asleep, she brought in meat and fat from the cache, and dried fish too. Then she stretched the bear skin around herself. She pulled it both ways; it had its claws on it too. Then she searched in her workbag and found some big brown bear teeth. She dressed herself in it. She put the teeth in her mouth. And then she became like a big brown bear. Up the ravine she rushed in a fury. She tore up spruce trees by the roots. In her fury she broke down the trees and rushed back down the canyon. She came back to the house. There she pushed back her hood. She put down the bear teeth. She didn't sleep; she was still angry, and she knocked down a birch tree. She took a forked branch, and brought it in the house to the children. She said to them, "Look, I am going to leave. Do not wish for me. I will come back soon. Look, here is food to eat, and I have brought in water for you too. Do not go out for water, for you will fall in the river. And don't climb up the cache, for you might fall off," she said. "Don't be afraid. I'll come back to you." And they she set off up the ravine. Up the river on the hills she went. In a raging anger, she ran continually. Like ice on the move, she smashed the trees as she passed, for she was very strong. Then she went up a big mountain, where there were flat stones. She thought, "I'll put these stones on both sides of my body, and also on my forehead." As she went on, someone began to laugh from up in a spruce tree. "Why, you have done very badly," someone said. "You are really ridiculous. Take those stones off, they're really silly. After this people will laugh about you," he said. So she took them off. It was Raven who said that. "Now, that's all right," he said. "You have become good-looking again. Now go on." So she hurried off again, because she was thinking of the children. She kept going along the riverbank. Then she saw a big village, with many people. She went toward the village. Then she took off the bearskin and the teeth too, and put them beneath a little spruce. There was a good trail there, and on it she went to the village, on the upland side. There was a big kashim in that village, and another big house next to it. She went there and ran in. On each side there were pots set to cook, and there were two pretty women. They called to her, "Cousin, have you come in? Stay here with us." One of them said, "Stay in my house." So she sat there on the platform. One of them was boiling beaver meat in a big pot, and the other was boiling caribou meat in another big pot. Then she said to them, "Cousins, where have your husbands gone?" She was thinking, as she looked at all the fine things in the house, fine grass mats and a fine caribou skin bed, and fine marten-skin parkas too. And they said, "We are married to one man. Last spring, after the ice went out, he came canoeing to us and this stranger married us. But when the grass was grown, he paddled away from us. Then, in the middle of last winter, he returned to us. He has stayed with us since then, but now he is gone for wood."

They they gave her food. "I am not hungry, I just ate a little while ago," she said. "Well, stay with us," they said. "All right," she said. "Why," she said, "how little oil there is on the surface of your pots! One of you, smile a lot," she said, "and bend over its surface." At that a lot of oil appeared on its surface. "Now the other one, squint and bend over its surface," she said. Then she grabbed them by the hair of their foreheads and pushed their heads down into the big pot! When they were dead, she made them sit up. Then she put both of them back in their places, as if they were sewing. One was squinting, and the other was smiling. Then she ran back out. She ran up the hill. Then their husband came back in his canoe, towing some wood. He tied it on shore and went up the bank. He went into the house. Then he hit the woman who was bending over and squinting, and at that, the skin came off her face. He struck the one who was smiling and sewing, too, and the skin came off her face, too. He ran out screaming and crying. "What happened to my wives?" he said. "My old wife has been with them!"

Outside all the people of the village were chattering. "They were alive just now. What happened to them?" There was crying. Then from up yonder someone shouted, "There's a big brown bear up on the mountain!" All the men in the village took their spears and their ice picks and their arrows and went up the mountain. The bear looked down. Joxghulik was at their head. Then she seized him. "My wife, to you!" he said, for the woman had pushed her hood back from her face. But she bit his head and tore him to pieces with her claws. Then she rushed down on the village and the people and houses. She started at one end of the village and tore up all the houses and caches. The women and children too. Then she left and went back to her own village, for she was thinking about her children. When she entered her house, the older brother cried out "Ulliyu!" and began to scream in fear. Meanwhile, the younger brother grabbed the stick, and pressed it against the animal's breast. Then the woman pushed back her hood. "It's all right, my children," she said. "Now stay there." She went out. Outside near the house she removed the bearskin and the teeth, and put them under a log. Then she went back in. She took the children on her knees and embraced them. "You have done very well," she said. "Ah, while I was far away, I was thinking about you." And then they stayed there all summer long. At length, the leaves turned. When it became cold, she said to them, "My children, now we must go to where we will make our house." She was very fond of the younger boy. "Thus it will be from now on, in years to come, for humans," she said. "When the older brothers are afraid, the younger brothers will not be afraid." And then they dressed themselves in brown bear skins, because it had become cold. The mother put on her bearskin again. They started going up the ravine until they came to the place for the house. There were big spruce trees on each side. The mother and children exercised by clawing the trees. After they finished, they dug their house. When they had completed it, she said to her children, "From this time on, men will not see us; only sometimes will they see us." And that is the end.

VITTHEY NILIGGUY YIŁ

The Granddaughter and the Beads

Chapman 32, 202-205.
The storyteller is not named.

Tr'an	vichoy	xelanh	niq'ołonh.	Yitots'in'	yix
Old lady	her grandchild	was	a girl.	Then	house

xiditl'itth'e	etthing	dixit'anh.	Ts'ixuyił	idi nixudodhił
they lived	down by the river	they did (fishing).	And	all year round

ts'in'	yit	xathdo.	Qay	xuneg	xixut'anh.	Ayigginh	ngichox
	there	they stayed.	Village	fine	they had.	That one	big

xuyozr	nadhiyonh.	Yitots'in'	ditse	oxo	ghino dił'anh.
rather	grew.	Then	her grandmother	for	she worked.

Nighonik ts'in'	xudhidhet.	Vitse	yighun'	xusrigidithdhet.~
Working	she was capable of.	Her grandmother	was grateful to her.	

Ts'ixuyił	yitots'in'	che	nonxudidhit	ixuxuyił	vitse
Then	then	again	a time came	and	her grandmother

"Choy,	go	dodo'	xuningł'anh,"	yiłne.	Yix	xodo'	tadhiyo.
"Grandchild,	here	downriver	look,"	she told her.	House	down river	she went.

Yitots'in'	yixi	q'utithiyo	vithq'idz.	Ixuxuyił	yixi	yix
Then	there	she went about	on the bank.	Then	there	houses

xughela'di	xiłtthonh.	"Ndadong	sre'?"	Yixi	gełixdi	yix
where there had been	she saw.	"When	I wonder?"	There	one (place)	house

xughela'	hiq'idi	xuyegheyo.	Tritr	yozr	iłchet.	Yitots'in'
had been	as if	she went down into.	Stick	little	she took.	Then

yaxa	yixi	nixutitl'iyo.	"Deg	ganh?"	inedhinh.	Sidałts'eyh
with it	there	she searched around.	"These	what?"	she thought.	She was happy

ts'ixuyił	yi'in titl'iggok.	Ditse	ghun'	xudon'iliggok.
then	she ran back.	Her grandmother	to	she ran in.

"Itsa'a,"	yiłne,	"Go	gan	neg,"	yiłne.
"Grandma,"	she said,	"Here	how	pretty,"	she said.

"Inagh! Inagh, ichoy!," yiłne. "Agidet engthidong
"Oh no! No, grand-child!" she said. Here long ago

ngitsiyye' ghela' in'iy," yiłne. Axaxiłdik tonyitltanh.
your grand-fathers' that was," she said. Then she bathed her.

Yitthegh yił ghetth'iq. Yitots'in' dina'ideloy ngizrenh
Her hair she combed. Then clothing pretty

ye niyethtl'enh. Yitots'in' ayiggiy ili'in'iy yitthe'
in she dressed her. Then that shiny thing her hair

oghide'onh. "Sichoy," yiłne, "gili, te xungiho," yiłne.
she hung it on. "My grandchild," she said, "now, water go for," she said.

Yitots'in' tingił iłchet. Tiginiq'at neyo. Te tadhizringitl.
Then bucket she took. Water hole she went to. Water she started to dip.

Giłiggi didinevinh giłiggi chenh tth'exunesrin gighon'
One was full the other also was half full half

axaxiłdik gatotth'eł hiq'i gidhitltth'onh. Ixuxuyił do'odz
then she will listen as if she listened. Then from downriver

tr'o'usr. Xełedz yinił'anh.
someone was coming. Well she looked for it.

Xutl chux łeg yił toq łek yoxo ngitthet niginiłghux.
Sled big dogs with three dogs to her ahead he brought it to a stop.

Ixuyił dina din'ne, "Yuggu yuggu, yuggu yuggu," yiłne.
Then man said, "Yuggu yuggu, yuggu yuggu," he said.

Dałine' niq'ołonh gididiththt'iggi ts'in'. Ntithiyo yitots'in'
But girl did not understand. She went back and then

ditingil nighiłzrek. Diqontithiyo. Yitots'in' ditse ghun'
her bucket she grabbed. She went up. Then her grandmother to

xudon'idiyo.
she came back in.

"Itsa'aa!" yiłne. "Dina sighun' nineyo," yiłne.
"Grandma!" she said. "Man so me came," she said.

"Xutl chux yił łek yił vighun'," yiłne. "Ixuxuyił
"Sled big and dogs also with him," she said. "Then

'Yuggu yuggu, yuggu yuggu,' siłne."
'Yuggu yuggu, yuggu yuggu,' he said to me."

Ixuxiyił vitse yiłne, "Inagh!" yiłne. "Agide niligguy
Then her grandmother said, "Oh no!" she said. "Those beads

iy," yiłne. "Iy yan' iy~q'a din'ne," yiłne. "Sichoy^
those," she said. "Only that wanting he said she said. "My grandchild
so,"

gili yadz gitiłcheth," yiłne. "Ngo ntr'ixatiłq'oł,"
now open the curtain," she said. "Well we will make a fire,"

yiłne. Yitots'in' tthan'idiyo. Yadz gititlcheth.^ Tritr
she said. Then she went out. She opened the Wood
curtain.

xuyedighelo. Yitots'in' xidiłq'onh. Yitots'in' tthaggi
she brought in. Then they made a Then by the fire
fire.

nigine'onh. Vitse yitots'in' xiyiyet gighelo ts'in'
she put Her then putting things into it
(vessel). grandmother

gixitlvatr. Ixuxuyił tr'an sughiluq "Sichoy, gil dodo,"
cooked. Then old lady dear "My grand- that's enough,"
child

yiłne. Xudoy niginiłcheth. Yitots'in' gixighehon'.^
said. Doorway she put back Then they ate.
the curtain.

Yitots'in' xinathtanh. Tr'ixinedhit vinixułyiq. Yitots'in'
Then they went They woke up in the morning. Then
to bed.

"Sichoy," yiłne, "gila che te xongido," yiłne.
"My grand- she said, "Now again water go for," she said.
child."

"Gila dina ingiłtthonh da'," yiłne, "'yuggu˜ yuggu'
"Now man you see if," she said, "'yuggu yuggu'

ngiłne da' vitl'oyidiłdheyh."
he says if give it to him."
to you (beads)

Tiginiq'at nineyo. Ixuxuyił dina yighun' nineyo.
Water hole she came. Then man to her came.

Ixuyił dina din'ne "Yuggu˜ yuggu," yiłne. Yitl'oyidighiłningh.
Then man said, "Yuggu yuggu," he said. She gave it to him.
(beads)

Yitots'in'ˇ nititl'iggok.
Then he ran off.

Eyigginhˇ niq'ołonh diqontitl'iggok ditse ts'in'.
That woman ran back up her to.
grandmother

"Itsa'a!" yiłne. "Iningito," yiłne. Diqonxiyitl'ighux.
"Grandma!" she said. "Hurry," she said. They pulled the sled
back up.

Yitots'in' xiyiyet tr'igitathdlak. Yix ixuyił xidiyighelak.
Then inside she took things out. House also she put them in.

Xa yił giq'ux yił yitots'in' qusqa xathdlat. Sidałts'eyh
Oil and fat also then rich they became. She was glad

vitse	sughiluqˆ	getiy	yighun'ˇxusrigidithdhet.	Yit
her grandmother	dear	really	was grateful to her.	There
nixinedaq.				
they remained.				

THE GRANDDAUGHTER AND THE BEADS

There was an old lady who had a granddaughter. They lived in a house by the river, where they fished. They stayed there all year around. It was a fine settlement. The girl grew pretty big, and she got so that she was able to work for her grandmother. Her grandmother was grateful to her. Then there came a time when the grandmother said to the girl, "Grandchild, go downriver and look there." She girl went to a house downriver. She went around on the bank. She saw a place where houses had been. "I wonder when it was?" she thought. She went down into one of the old house pits. She took a little stick and poked around with it. "What are these?" she thought. Happily, she ran back to her grandmother. "Grandma, look, how pretty!" she said.

"Oh no! Oh no, grandchild!," she said. "This was your grandfather's, long ago." Then she bathed the girl and combed her hair. She dressed her in pretty clothing. She hung something shiny on her hair. "My grandchild," she said, "now go fetch water." She took the bucket and went to the water hole. She started to dip up water. When one bucket was full, and the other half full, she stopped and listened. Someone was coming from downriver. She looked hard for it.

A big sled with three dogs stopped in front of her. Then a man said, "Yuggu yuggu, yuggu yuggu!" But the girl did not understand. She went back and grabbed her bucket and went up to the house. She came back in to her grandmother.

"Grandma!" she said. "A man came to me. He had a big sled and dogs. And then he said 'Yuggu yuggu, yuggu yuggu.'"

Then her grandmother said, "Oh no! It is those beads. That is all that he wanted when he said that. My grandchild, open the curtain now. We will make a fire." Then she went out and opened the curtain, and brought in wood. They made a fire and put the pot by the fire. Her grandmother put food in it to cook. Then the old lady said, "That's enough, grandchild." She put the curtain back over the opening, and they ate. Then they went to bed. When they woke up in the morning, she said, "Grandchild, go and get water again. And if you see that man, and he says 'yuggu yuggu' to you, give it to him."

She went to the water hole. Then the man came to her, and he said "Yuggu yuggu!" She gave him the beads, and he ran off.

The girl ran back up to her grandmother. "Grandma! Hurry!" she said. They pulled the sled back up. They took out what was inside it and put them in the house. They became rich in oil and fat. She was glad; her grandmother was really grateful to her. And there they remained.

TR'AN SUGHILUQ TTHUXDI DHIDONINH

The Little Old Lady Who Lived Alone

Chapman 31, 199-201.
The storyteller is not named.

Tr'an sughiluq dhido. Ideyan' noghinik iłt'et. Sanhtux
Old lady dear stayed. Alone she worked always. In summer

xuyił tigitlcheth. Yitots'in' łegg long it'anh. Yitots'in'
then she set a net. Then fish many she had. Then

yit'oth ts'ixuyił doyighidilayh. Ts'ixuyił yiyiłggoyh.
she cut them and she hung them up. Then she dried them.

Ts'ixuyił tso ye yilayh. Gidingidz tso it'anh.^ Yitots'in'
Then cache in she put them. Grass cache she had. Then

vav long it'anh. Sidałts'eyh ts'ixuyił vav long
food much she had. She was happy then food plenty

it'anh ts'in'. Xiyh che nonxudidhit yitots'in' giłvatr
having. Winter also came again and then she cooked

ts'ixuyił. Tth'inh yan' iłvatr hingo˜ˆ vav long it'anh
also. Bones only she cooked while food plenty she had

ine'i. "Xiyh igidenatlghuł," inedhinh. Idughutux xuyan'
though. "Winter I will run short," she thought. Sometimes only

niginitth'ix iy xiłdik ihonh idughutux.
she made "ice cream" that then she ate sometimes.

Yitots'in' chenh nighilighatl yadz gititlcheth.
Then again at dusk she opened the curtain.

Nixudiłq'onh. Yitots'in' tthaggi nigine'onh. Yitots'in'
She made a fire. Then she put (a pot) on the fire. Then

giłvatr. Diyiniłqonh yitots'in'. "Gil dodo iy," inedhinh.
she cooked. She dished it out then. "Now enough," she thought.

"Xudon-gitatlchith. Enastał yitots'in'," inedhinh. Yitots'in'
"I'll close the curtain. I'll go to bed then," she thought. Then

digiqun' ngiduggits'in' xoyighiłdatl. Yitots'in' xuts'in'
her fire over she put (dirt). Then there

tthan'idiyo. Duxsin xadhiyo. Xudon-giniłcheth. Xudoy
she went out. Up above she climbed. She closed the curtain. Doorway

non'idiyo. Yitots'in' natadhit, gatotth'eł xuq'i. Xełedz
she went in. Then she stood she will listen as if. Well

gidhitltth'onh. Didze ˆxuyetth'iqgheyił. Ixuyił gidetth'onh.
she listened. Her ears she put her fingers in (to clean). Then she heard something.

Gazrile ts'in' xudetth'onh. Xudoy xudon'iliggok. Xut'ox
Someone singing she heard. Door she ran into. Under (shelf)

viye dinalo' viq'antr'iłdax iyˇ iłchetˇ. Viyet te
into washbasin she took. In it water

ghengił ts'in'ˇ. Dina q'an-gitldanh. Ditthegh yił ghetth'iq.
she poured. Her face she washed. Her hair she combed.

Yitots'in' idiq'an'elnek. Tth'eyigg xeyighenek. Nołchidl
Then she finished with herself. Down she reached. Workbag

tr'iniłtonh. Viye tr'iginelo dina'ideloy. Łeq'ath da'
she got out. In it she took out clothing. Fishskin parka

yił nondolyo.
also she put on.

Yitots'in' chenh tthan'idiyo. Niłggudzi di xuts'in'
Then again she went out. In a little while

gazrile. Yitots'in' xudon'idiyo. Dux don'ithiyo. Tth'ax
someone sang. Then she went back in. Shelf she got up on. Sinew

enathditth. Yitots'in' yit dhido. Niłggudz xuyozr ts'in'
she spun. Then there she stayed. In a short while

chenh tthan'idiyo. Chenh gitidhitltth'onh. Yit xuyan'
again she went out. Again she listened. There only

xuts'in' gazrile. Ixuyił tr'an inedhinh, "Dina sre',"
from someone sang. Then old lady thought, "A man I wonder,"

inedhinh. Yix xodo' tadhiyo. Ngiyiggi ts'ixuyił xunił'anh.
she thought. House down-river she went. Down below also she looked.

Teq'avon xuyił łeggik'idz iłtthonh. Gidile ghilix hingo.
On shore then a little fish she saw. It sang it swam while.

Tritr iłchet. Toqogg yititlghuł. Yitots'in' yi'in'idiyo.
Stick she took. On water she struck it. Then she went back home.

Yitots'in' xudon'idiyo. Niłggudzi yit ghedo' chenh
Then she went back in. A little while there she stayed again

tthan'idiyo. Giq'idixuɟetth'iq. "Dina xut'al,̂" inedhinh.
she went out. It was quiet. "Man it must have been she thought

Xudon'idiyo ts'in' gighehon'. Yitots'in' vanhgiq yił
Going back in she ate. Then "ice cream" too

ghiłt'et. Vitr'evo ditl'idhiyh. Yitots'in' tathtrax.
she sucked. Lonely she became. Then she began to cry.

Yitots'in' tik'otrix ghatitl'iyo.
Then she went off into the woods crying.

Goˇ xuts'in'ˇ nixunili'on'.ˇ
Here to is tne end.

Yuk.ˇ

THE LITTLE OLD LADY WHO LIVED ALONE

Note Chapman notes (p. 102): "Few stories contain so many of the details of the monotonous every-day life of an old Indian woman in so short a compass as this one does. It gets its point, to the Indian, in the haste with which she makes ready to see a man." Chapman's title is "The Old Woman and the Singing Fish."

There was a little old lady who lived alone. She always worked by herself. In summer she set a net and caught a lot of fish. She cut them and hung them up and dried them, and then she put them in the cache. She had a grass cache. Then she had plenty of food. She was happy, since she had plenty of food. When winter came again, she cooked it. She cooked only bones, although she had plenty of food. "In winter I will run short," she thought. Sometimes she just made "Indian ice cream" and ate that.

Every evening at dusk she opened the curtain. She made a fire and put on a pot and cooked, and dished up her food. "That's enough," she thought. "I'll close the curtain, and go to bed." So then she put dirt over her fire, went out, climbed up on the roof, and closed the curtain. She went back in the doorway. She stood there, as if listening. She listened really well. She stuck her fingers in her ears and twirled them around. Then she heard something—someone singing. She ran inside. She grabbed the washbasin out from under the shelf and poured water in it and washed her face. She combed her hair. When she was done, she reached down and got out her workbag and took out clothing, and put on her fishskin parka.

Then she went out again. In a little while, someone sang. Then she went back in. She got up on the shelf. She stayed there, spinning sinew. After a short time, she went out again, and listened again. There was someone singing. The old lady thought, "I wonder if it's a man!" She went down below the house, and looked around on the shore. And there she saw a little fish, singing as it swam. She picked up a stick and struck the water with it. Then she went back home. She went back inside. After she sat there a little while, she went back out. It was quiet. "It must have been a man," she thought. She went back in and ate some Indian ice cream. She got lonely, and began to cry. Then she went off crying into the woods.

And that is the end of the story.

BEST COPY AVAILABLE

DLEN AXA NIXUDHIDHIT TS'IN'

The Adventures of a Mouse

Chapman 33, 205-206.
The storyteller is not named.

Dlen	ghihoł	tochux	von.	Yitots'in'	xidigał	xudithinix.
Mouse	was going	ocean	shore.	Then	finally	it got tired.

Yitots'in'	nitidhivanh	tochux	vigitthidangith	yił	vigidran
Then	it started to swim	ocean	night	and	day

yił.	Xidigał^vits'i	xatitl'iningh.	Niłq'osnaldi	dran
too.	Finally	it started to get exhausted.	Ten	days

vigitthidangith	yił	yitots'in'	gilot'edz	teyidoteł	iłtthonh.
nights	with	then	bark	floating	it saw.

Yiq'i	tadhiyo	ts'in'~	viłantl'idaq.	Yitots'in'	iy	q'idz
On it	going		it fell asleep.	Then	that	upon

yitots'in'	nałt'adi	sre'	dran	viłałtingh	hingo.	Axaxiłdik
then	how many	I wonder	days	it slept	while.	Then

tr'an'ididhit	noqogg	viyił xa'iditex.	Yitots'in'
it awoke	shore	it drifted into.	Then

xoqo genathtonh.	Ngiduggu	yix	xudhi'onh	yiłtthonh.	Notin
it looked up.	Up there	house	was	it saw.	Two

niq'ołdałin	nixixuniłghon'.	Yitots'in'	diqutadhiyo.^
women	were playing.	Then	it went ashore.

xugho'ot	nineyo.	Yitots'in'	ayiggi^	yix	xuk'idz	xixułtse.
Out to them	it came.	Then	that	house	little	they were building.

Yitots'in'	xunh	tr'idilighith	dlen	ngilanh ts'in'.	Ayiggin
Then	suddenly	it ran out	mouse	being.	Those

niq'ołdałin	xiyigidinłningh	yitots'in'	giłigginh	niq'ołonh
women	caught sight of it	and then	one	woman

tritr	itlyił.	Yitots'in'	yitlghuł.	Dałine'	yighugidegh
stick	took.	Then	she clubbed it.	But	to one side

xitlghuł.	Yitots'in'	srilti'idiquyh.	Yitots'in'	yix
she struck.	Then	it ran and hid.	Then	house

xuqho'ot	tr'i'idiquyh.	Yitots'in'	genathtonhdi	tso	iłtthonh.
out to	it ran.	Then	when it looked	cache	it saw.

Yitots'in'	yits'i	tadhiyo.	Tso	q'anhtig	yiq'itadhiyo.
Then	to it	it went.	Cache	ladder	it climbed up on it.

Yitots'in'	yiyet	dodhiyo.	Yitots'in'	xilivizr	iłchet.
Then	inside	it went.	Then	dried whitefish	it took.

Xa	ché	iłchet.	Yitots'in'	nonghidiyo.	Yitots'in'
Fat	also	it took.	Then	it went back down,	Then

yitidhighanh	yix	xughun'	vithq'idz.	Vithq'idz	iłt'e
it packed it	house	to	on the bank.	On the bank	still

ghihoł.ˆ	Vith	xuqighitl'iqit.˜	Xut'oghołtth'it	yitots'in'.
it was going.	Bank	it slipped on.	It fell down	then.

Yitots'in'	xilivizr	viq'iyidełtsitl.	Yitots'in'	datthon'.
Then	dried whitefish	fell on it.	Then	it died.

Nidixunili'on.ˇ Yuk.ˇ

This is the end.

THE ADVENTURES OF A MOUSE

A mouse was going along the ocean shore, and finally it got tired. It started to swim out in the ocean, day and night. Finally, it got exhausted. After ten days and nights, it saw some floating bark. It got onto it and fell asleep. It slept there for I don't know how many days. Then it awoke; it had drifted to shore. It looked up and saw a house and two women playing there. It went ashore and walked over to them. They were building a little house. Then suddenly it ran out, a mouse. The two women caught sight of it, and one woman picked up a stick, and clubbed it. But she missed, and it ran and hid. Then it ran out to the house. It looked up and saw a cache, and went to it. It climbed up the cache ladder amd went inside. It took a dried whitefish, and some fat, and went back down. It packed it to a house on the bank. But as it was going along the bank, it slipped and fell down. The dried whitefish fell on top of it, and it died.

And that is the end.

GIŁ'AN

Hawk Owl

Chapman 25, 198.
The storyteller is not named.

Gił'an ithchex xiditl'itth'e. Gełixsnal vits'iniqay
Hawk owls under a tree they sat. Five children
vonh yił dongan giłiggi. Xidetsan'. Vinixiłyiq
mother with six. They were hungry. Early in the morning
xogithi'oy ts'in' xiqhu dlen oqo q'unt'ux. Dlen long
the sun had not risen for them mice for she flew around. Mice many
iłzrek. Yitots'in' digege'qay xighun' yalyah. Xighu
she caught. Then her children beside she put it. For them
niłtoyiłch'ił. "Giła visiduxłts'e," yiłne. Yitots'in'
she tore them up. "Okay be happy for it," she said. Then

xighu gatathdle':
for them she began to sing:

"Aiyuwo´ma yuka'iuq cik
Tcimû´qtiya´xya tatlie´myûnû´k ka."

[Chapman's transcription]

Yuxgitsiy ngidugg didlang tthiłt'ogg dinithit'uq.
Raven up above spruce top of landed.

Yitots'in' yits'i xinayh. "Ngo gits'idz xiviqhu inqitr'ot,"
Then to her he spoke. "Well, improperly you love them,"

yiłne. "Divasre⌐ xełedz łek yan' xitoheł xividighene'?"
he said. "Maybe really dog only they will eat you tell them?"
yiłne. Viye xudolningh. Ayigginh niq'ołonh yits'i
he said. She got angry. That woman to him

xatidhingo, "Nginh xutsitl, ngigege'qay łek yan'
told him, "You rascal, your children dog only

xitoheł," yiłne. "Sigege'qay ggagg yan' xitoheł,"
will eat," she said. "My children game only will eat,"

yiłne. Xuyił Yuxgitsiy ngidigg xuts'in' ni'enithit'uq.
she said. Then Raven up from there flew.

Viye xudolningh.
He was angry.

HAWK-OWL

Note: Chapman's title for this story is "Little-Hawk." This is probably originally a Yup'ik story. The hawk mother's song was in Yup'ik, and in his earliest manuscript of the text Chapman gives a partial translation, "'I have children five.'" Only one word, tallimanek-qaa 'five-[question marker]' has been identified.

Some hawk owls sat under a tree. There were five children, and their mother, making six in all. They were hungry. Early in the morning, before the sun had risen, she flew around to get mice for them. She caught many mice. She put them beside her children and tore the mice up for them. "Okay, be happy that you have it," she told them. Then she began to sing for them. [Song]

Up above them in a spruce tree a Raven landed. Then he spoke to her. "You don't love your children very well," he said. "I wonder, are you telling them they will only eat dog?" he said. She got angry. The woman told him, "You rascal, it is your children who will eat only dog. My children will eat only game." Then Raven flew up into the air in anger.